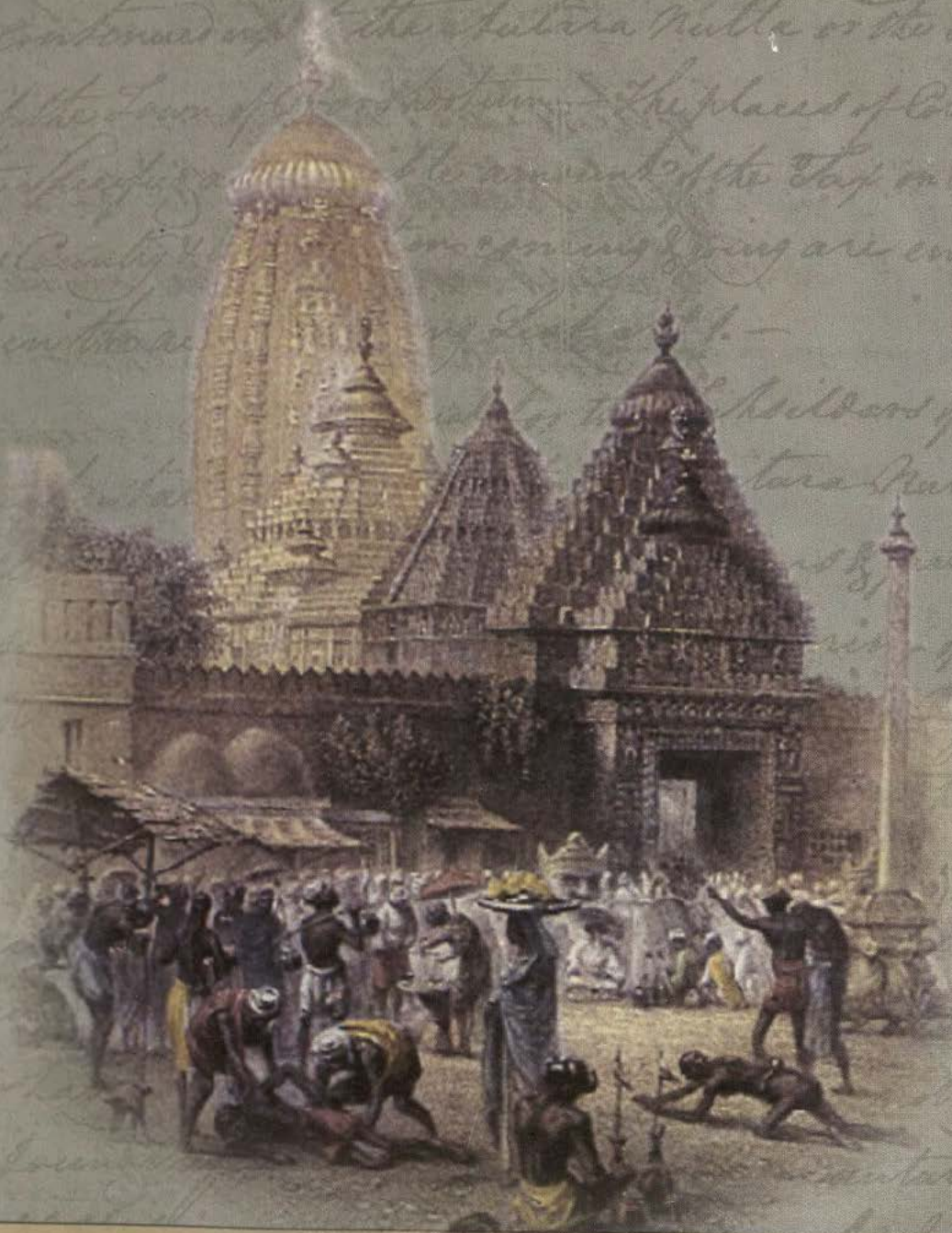


CHARLES GROME'S REPORT ON THE TEMPLE OF JAGANNATH



10 Jun., 1805

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Edited by

**Prof. K. S. Behera
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Dr. M. P. Dash
Sri R. K. Mishra**

**ORISSA STATE ARCHIVES
DEPARTMENT OF CULTURE
GOVT. OF ORISSA
BHUBANESWAR**

CHARLES GROME'S REPORT ON THE TEMPLE OF JAGANNATH 10 JUNE 1805

Published by :

Orissa State Archives

Department of Culture,

Govt. of Orissa

Bhubaneswar-751001, Orissa, India

First Edition :

July, 2002

Cover illustration :

"Temple of Juggernaut", a 19th-century print
from the title page of *A History of India and of the
British Empire in the East*, Volume I.

Courtesy Phillips, Antiques, Mumbai

Cover design :

Baladev Maharatha

Sudhir Lenka

Typesetting & printing :

Mayur Press, Unit-3, Bhubaneswar-1

Price Rs. ~~Rs.~~ 180/-

FOREWORD

The temple of Lord Jagannath, one of the holiest of Hindu temples in the Indian subcontinent, is the cultural epicenter of Orissa. It represents the core of collective consciousness and social psyche of the people of the State. The management of this great temple is a complex and uninterrupted process involving numerous rituals. It marks a tradition of continuity, which has witnessed the rise and fall of dynasties and the shifting of centers of political power over centuries.

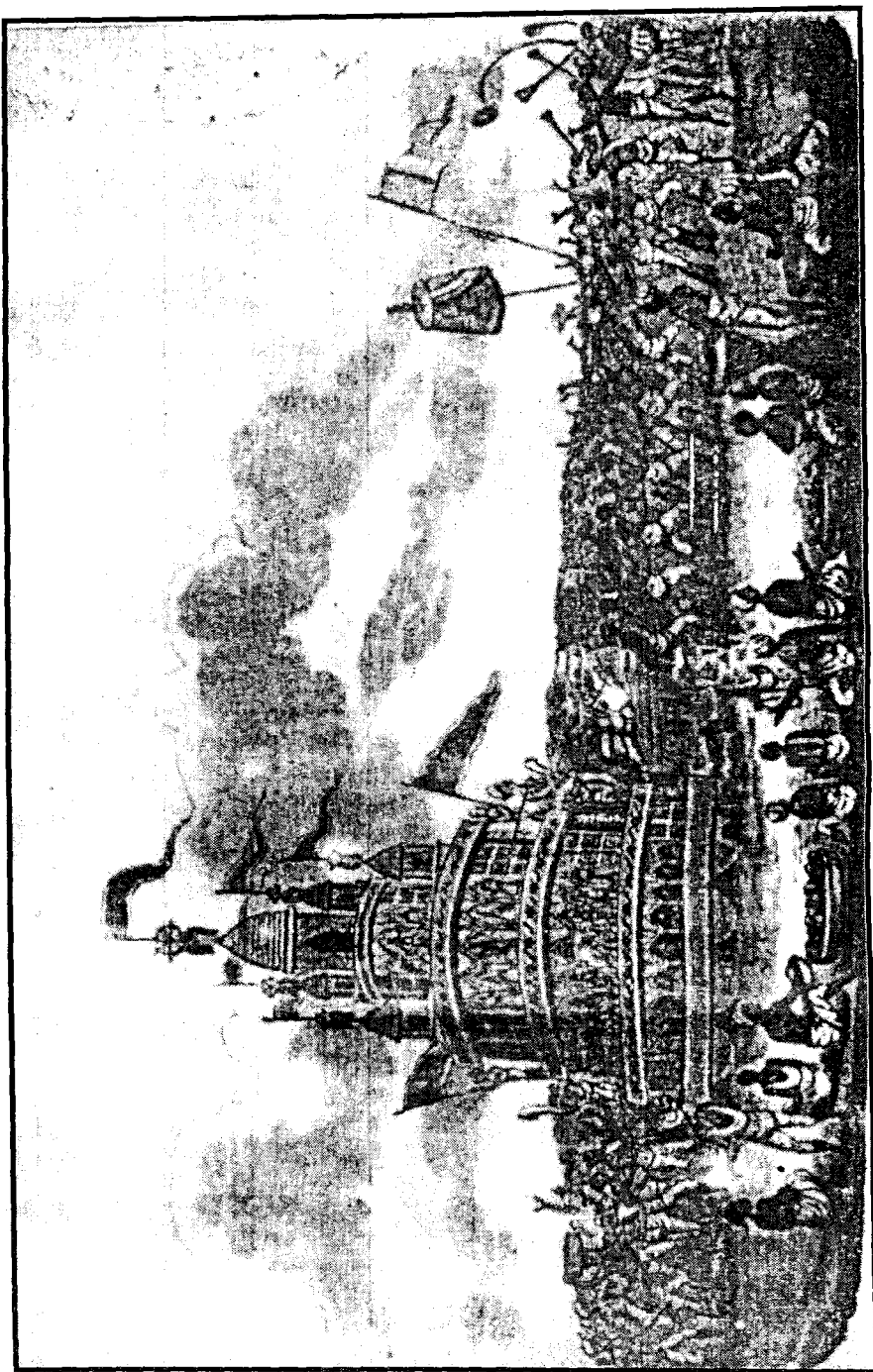
Shri Naveen Patnaik, the Chief Minister of Orissa, on June 13, 2000 announced twelve new initiatives to be pursued vigorously by various departments of the Government. The new initiatives include the compilation and publication of an authentic history of Jagannath Culture. As a first step towards fulfilling this objective, the Department of Culture constituted an Editorial Board under the chairmanship of Professor K. C. Mishra. Following the sad demise of Professor Mishra, Dr. K. S. Behera the Vice Chancellor of F. M. University, Balasore and a renowned historian, was nominated as the Chairman of the Editorial Board.

While going through the proceedings of the Board meetings, we realized that Orissa State Archives is in possession of several manuscripts and documents of great historical value pertaining to the temple of Lord Jagannath. Considering the importance of archival source material in compiling an authentic history of Jagannath Culture, the Board recommended the publication of Charles Grome's Report dated 10th June 1805, to begin with. Charles Grome, the Collector of Jagannath (Puri), had furnished an elaborate report on Jagannath temple to the then Commissioner of Southern Division. This report along with its 18 Annexures contains valuable information on various aspects of the temple, which include the sources of revenue, list of properties and articles, the intricacies of internal management, the role of servitors and various other functionaries in festivals and ritualistic performances.

As such, scholars have been consulting this report in manuscript form as a source material for their research works. Now that, the report is being put in the public domain through this publication, I hope, research work on Jagannath Culture will receive further encouragement.

R. Balakrishnan

Commissioner-Cum-Secretary,
Tourism and Culture (Culture) Department,
Government of Orissa,
Bhubaneswar.



'Car of Juggernaut'
James Peggs : *India's cries to British humanity* (1832).

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PREFACE

Archives contain the original and basic information in many important fields of study in humanities and social sciences. Though Archives are nothing more than mere instruments of administration and they are preserved primarily to enable the administrative bodies which created them to function efficiently, as time passes, archives come to acquire values other than purely administrative values, values for historians, political scientists, economists, sociologists and genealogists; in short, for any enquirer into his country's past.

The history of the temple of Jagannath from the day of its construction, especially its impact on socio-economic and cultural life of the people during the British period is a fascinating study. The main source of information for these aspects of studies depends upon archival records, both public and private, which are available in plenty in different institutions and with individuals; i.e. the National Archives of India, India Office Library (London), West Bengal State Archives and Orissa State Archives. The private records pertaining to the temple of Jagannath are available with different temple functionaries. The Orissa State Archives is a treasure-house of invaluable information on various disciplines which has engaged the attention of serious researchers. It houses nearly 6 lakh documents of which quite a good number of documents refer to the temple of Jagannath, its internal governance and various rites and rituals.

As per the 12 - point initiative programme of Hon'ble Chief Minister, the Deptt. of Culture has taken up two important publication programmes i.e., "Authentic History of Jagannath Culture" and "Chronicle of Freedom Movement in Orissa". Two Editorial Boards consisting of eminent historians and scholars have been constituted for each of the publication programmes. The implementation of these two publication programmes has been entrusted with the Orissa State Archives. Under the programme "Authentic History of Jagannath Culture", the Editorial Board have decided to bring out the publication entitled "Charles Grome's Report on the Temple of Jagannath".

This Report is accompanied with 18 Annexures which highlight various aspects relating to management and administration of the Temple, daily rituals, sources of revenue of the Temple, list of Brahmins, matters relating to the establishment of the temple, list of articles in the store room of Jagannath etc. Thus, this publication based on Archival materials mainly focuses on the temple of Jagannath during early part of 19th century and the accompanied lists elaborately dwell upon the internal management of the temple. Another important archival document on the accounts of the Temple of Jagannath reported

by G. Webb, Collector, Cuttack in 1807 is also available in the State Archives. The report when published, I am sure, will be complementary to Grome's Report.

This two-hundred-year old handwritten manuscript has been meticulously edited by an august body of Editors comprising Prof. K. S. Behera, Vice-Chancellor, Fakir Mohan University, Balasore, Dr. H. S. Patnaik, Professor of History, Utkal University, Dr. M. P. Dash, an eminent Scholar and former Jt. Director, Culture and Head of the Orissa State Archives, and Sri R.K.Mishra, former Editor, Orissa Review to whom we owe a deep sense of gratitude. It would be an honour on my part to cherish the fond memories of Prof. K. C. Mishra, who was the former Chairman of the Editorial Board. His sad demise in December 2001 is a serious loss to the State.

First of all I am grateful to Sri Bijayashri Routray, Hon'ble Minister, Tourism & Culture for evincing a keen interest in implementing this laudable project. Our main source of inspiration is indeed Sri R. Balakrishnan, I.A.S., Commissioner-Cum-Secretary, Tourism and Culture, Government of Orissa. My profound gratitude is due to him for his kind guidance and attention despite his busy work schedule. Sri N.M.Mohanty, I.A.S., Director, Culture, Government of Orissa has all along been enthusiastic about the publication. I am grateful to him.

I am also thankful to Md. Ismail Sayeedi, Curator, Sri B. N. Das, Technical Asst. and other Archivists and Technical Assts. of Orissa State Archives for their active involvement in bringing out this publication. I also thank Sri K. N. Padhi, Steno, for his assistance. My thanks are also due to all the staff of Orissa State Archives for their assistance and cooperation. Special mention may be made of Sri D. S. Mohanty, Sr. Clerk for his liaison work with different offices in connection with this publication programme.

I specially thank Sri S. C. Jena, Ex-Tech., Asst. who has been fully associated with the preparation of the press copy of this publication right from the beginning. I also thank M/s. Mayur Press, Bhubaneswar for undertaking of the printing work in the scheduled time. Sri Baladev Maharatha and Sri Sudhir Lenka deserve my thanks for designing the cover page.

Date : 12. 07. 2002

Place : Bhubaneswar

Bhagirathi Mohapatra
Superintendent,
Orissa State Archives &
Member-Convenor, Editorial Board.

[x]

EDITORIAL NOTE

The Temple of Jagannath began to draw the attention of foreign travellers right from the 14th century of whom mentions may be made of Friar Odoric (AD 1321), N. Conti (C.1430), Sir Thomas Roe (1616), Md. Bin Amir Ali (1626), W. Bruton (1633), Bernier (1667), Capt. Alexander Hamilton (1708), Maj. William Thorn (1803) and others. They have left their account of either Jagannath or his car-festival, and have recorded their impressions on the Temple and the Deities. The variant spelling of Jagannath by foreign travellers and British officers, i.e. Juggurnaut, Jagnaut, Jeknat, Jaggarnat, Jagannat, Jng, Gernat, Jagernot, Jagarynat, Jaga-Naut, Jagarnata etc. is a fascinating study for linguistic investigators. After the British occupation of Orissa, British officers and administrators have given various accounts on Jagannath and his Temple which are of immense archival significance. Therefore considering the archival value of several reports of British officers pertaining to the temple of Jagannath we have selected one important report furnished by a British Officer named Charles Grome in 1805 which is the first of its kind highlighting the British policy towards the temple of Jagannath.

Charles Grome was Collector of Southern Division of Orissa and was stationed at Puri, then known as Jagannath in British records. It may be mentioned here that soon after the British conquest of Orissa in 1803, two Commissioners were appointed to conduct the general administration of the province on a satisfactory footing; these Commissioners were entrusted with the settlement and collection of revenue. Under them were two Collectors, one for each of the two divisions into which Orissa was divided. The Office of these Commissioners was terminated in 1805; the province was then placed in charge of only one Collector.¹ C. Grome during his tenure as Collector took up several revenue-administrative measures on which there are quite a good number of official correspondences, but most important correspondence of Grome was his Report on the Temple of Jagannath of 10 June, 1805, which is a priceless source of information not only for the study of British religious policy but also for economic and administrative history of the temple.

The importance of the temple was well known to the British long before their conquest of Orissa, which is evident from the letter of Marquis of Wellesley issued on

1. Commissioners of Cuttack to Secretary to Government, 2 August 1805.

3 Aug. 1803 to Lt. Colonel Campbell and John Melville wherein he gave order for the occupation of the province. The despatch of Wellesley is an indispensable source material for the history of the early British rule in Orissa. In this famous despatch, for the first time a Christian Governor-General dictated a policy to be pursued towards a Hindu temple. Wellesley wrote : " On your arrival at Juggernaut you will employ every possible precaution to preserve the respect due to the Pagoda and to the religious prejudices of the Brahmins and pilgrims."² To persuade the Brahmins at Puri so that they could have confidence in placing the temple under the British administration, a letter was obtained from Jagannath of Tribeni, the oldest and most eminent of the Pandits in Bengal to Rupchand and other Brahmins residing at Jagannath which recommended that they " need not be afraid to connection with British Government which is distinguished for benevolence to its subjects."³ The letter was despatched to the principal priests of the temple of Jagannath on 14 September 1803 and a favourable answer of the priests reached the Camp on 16 September 1803. A few days before, it was heard in the Camp from a Brahmin that " The Brahmins at the holy place consulted and applied to Jagannath to inform them what power was now to have this temple under his protection and that he (Jagannath) had given a decided answer that the British Government in future to be his (Jagannath's) guardian."⁴ Melville utilised this divine message or the decided answer of the God worth communicating in his letters to numerous Chiefs and *Zamindars* in order to encourage them to submit to the British authorities.⁵ The circulation of the decided answer of Jagannath had much influence on the minds of the local people. On 15 September 1803 a deputation of white-robed Brahmins solicited that the temple of Jagannath be protected by the British.⁶ To this the British agreed. As a result the British troops entered Puri on 18 September 1803 without any fighting and bloodshed. It may be mentioned here that the so called decided answer of Jagannath was utilised by the British authorities as a stratagem to win over the feudatory chiefs of Orissa. In the eyes of Britishers the temple of Jagannath was looked upon as a prominent Hindu institution having a great political influence behind it. After the occupation of Orissa, Harcourt had remarked with reference to the temple that " in a political light its value is incalculable"⁷. The British policy towards the priests and Brahmins which was followed in pursuance of

2. Bengal Secret and Political Consultations, No.12 A of 1 Mar. 1804.

3. Bengal Secret and Persian Correspondence (trans.) Letter receipt No. 180 of 1803.

4. Melville to Government, 11 Sept. 1803, Secret & Political consultations No. 13 of 1 March, 1804.

5. Melville to Government, 19 Sept. 1803., Secret & Political consultations No. 14 of 1 March, 1804.

6. W.W.Hunter, *Orissa*, Vol. II, p. 56.

7. Tower to Government, 10, Oct. 1804 quoted by B.C.Ray *The Foundation of British Orissa*, p. 59.

Wellessley's famous despatch referred to above received favourable response from them. This is evident during Harcourt's visit to Puri during the Car Festival in 1804 when pilgrims received him with shouts and clapping of hands. Harcourt was astonished with such a favourable response. The gratitude they expressed and confidence they displayed appeared to Harcourt as "Powerful reasons to believe them sincere". He further stated that "in very instance they have manifested the strongest feeling of respect and attention to all of us."⁸ In the same month compliments were presented to Wellessley in a sanskrit verse written on a long slip of paper overlaid with gold leaf and signed by the priests and other religious functionaries of Puri.⁹ The reception of priests and pilgrims accorded to Harcourt and the compliments presented by the religious functionaries at Puri to Wellessley meant something salubrious and significant to the British. Accordingly their policy towards the temple and in other administrative aspects was formulated in the following years.

Harcourt and Melville, the Commissioners of the affairs of Cuttack were all aware of the socio-religious significance of the temple of Jagannath and the popular sentiments attached to it. With a view to conciliating the religious feelings of the priests and Brahmins the Maratha officer Shivaji Pandit was allowed to continue as before as ' Dewal Purcha' and controlled the receipts and disbursements of the temple. The Collector of the Southern Division who had his headquarters at Puri was directed to look into the management of the temple as and when required for the good of the institution. In short, in the first two decades of the nineteenth century there was no significant change in the religious policy of the Indian Government and their policy applied equally to Orissa as to the rest of India.¹⁰ However in one respect their policy was deviated when they suspended the pilgrim tax soon after their occupation only for a brief period. They had to incur expenses necessary for the support of the temple in the same manner as it was under the Maratha Government.

Collection of tax from pilgrims who visited the temple of Jagannath was a convention hitherto unknown in Orissa. The Mahommedans after conquering Orissa had imposed the pilgrim tax as a condition for tolerating continuance of the worship there. The tax was supposed to yield an enormous sum of £ 1,000,00 (nine lakhs of sicca rupee).¹¹ The Marathas who succeeded them had also continued it on economic consideration. when

8. Harcourt to Shaw, 10 July 1804, Add. Misc. 13610 pp. 9-10, quoted by B.C.Ray, *The Foundation of British Orissa*, pp. 96-97

9. S.N. Sen & U. Mishra(eds.), *Sanskrit Documents*, pp. 9-10.

10. C.H. Philips, *East India Company*, p.161; also see B.C. Ray *opp. cit.*, p.99.

11. W.W.Hunter, *opp. cit.*, p.167.

British Government suspended collection of this tax from the pilgrims, functionaries and priests of the temple being part-beneficiaries of the tax felt much aggrieved and sent repeated petitions to Harcourt and Melville to restore the tax system. Consequently, Commissioners reported to the Secretary to the Government of Bengal that "the priests and officers of the temple would be highly pleased with the renewal of certain source of revenue on which their liveli-hood depends." They therefore recommended "the renewal of tax on local *Jattreys* under strict regulation to secure its being levied with every degree of mildness, humanity and care."¹²

In the meantime it was realised by the British that some permanent regulations were necessary for effective management of the temple. On 11 March 1805 Charles Grome, Collector of Southern Division in Puri was directed to give a report on the establishments and customs of Jagannath temple. As the Government now desired to levy a moderate rate of duties on pilgrims which was suspended, it was felt necessary to ascertain the Maratha practice of levying duties on pilgrims. It was also the desire of Government to ascertain the income of the temple from other sources such as lands.¹³ Charles Grome gave his report on 10 June 1805 which contained the required information regarding the temple and pilgrims. Grome being a non-Hindu was not supposed to enter the temple. He mainly depended on Jagannath Rajguru, the second *Parichha* for the compilation of his report. It is known from the report of Grome that Morar Pandit, the Head *Parichha* and Shivaji Ungte, the third *Parichha* were also present when information was collected. It appears that Jagannath Rajguru was in favour of the restoration of the authority of the Raja of Khurda over the Temple of Jagannath.

On the basis of information received, Grome reported about the sound administration of the temple when it was under the control of the Rajas of Khurda. He gathered that "even the slightest deviations from the prescribed duties were severely punished either by fine or corporal punishment."¹⁴ When the temple was brought under the direct control of the Maratha they appointed four Deul Parichas to supervise administration. Those *Parichhas* controlled the priests, collected pilgrim tax, kept accounts of collections and disbursements of temple funds, and managed different festivals of

12. Secret Consultations No. 37 of 1 Mar 1804.

13. Secy. to the Commissioners of Cuttack to Collector of Cuttack, 11 March 1805, Acc. No. 433.

14. C. Grome's Report, 10 June 1805.

Jagannath properly. One of those *Parichhas* was usually the *amil* of Puri and he controlled the affairs of the temple on behalf of the Maratha Government. He had always at his command 400 *burkandazes* at the temple-gate and would check disturbance in the area effectively.¹⁵

Grome found that there was no fixed principle for collecting tax from the pilgrims. It was ascertained that during the Maratha period the pilgrims paying tax were classified into different categories such as *Lal Jatri*, *Bhuranga* and *Kangala*. It appears that the classification was made on the basis of wealth, social distinction and pedigree. Accordingly the higher category constituted the *Laljatris* and the middle constituted the *Bhuranga*. The poorest category of pilgrims known as *Kangalas* was exempted from paying the tax. In the absence of any rational principle for collecting tax from the pilgrims, certain rates were prescribed but were never adhered to by the Maratha officers. The collections from the pilgrims who came from the north began at a place called Khunta on the border of Mayurbhanj and continued upto the entrance to Puri. They were granted passes specifying their number, the date and the amount paid by each of them. Then they were handed over to the *Pandas* or their agents to whom the lists were entrusted. On their arrival at Puri, they were again counted and then allowed to enter the temple. There were two reasons for entrusting pilgrims to the charge of the *Pandas*; first, to prevent unnecessary delay at the place of entrance to Puri and next, to prevent people of low caste entering the temple. Usually pilgrims from the northern side of India who were wealthier than other parts paid ten rupees each and pilgrims from the Deccan six rupees each.¹⁶ Besides this tax, there was another fee of four *panas* and twelve and a half *gandas* (cowries) for every pilgrim of higher category and three *panas* and seven and a half *gandas* (cowries) for pilgrims of middle rank collected for the specific purpose of taking them round the *Singhasana* or the Throne of Jagannath. Mendicants, monks, merchants with articles of trade and the inhabitants of the holy land were exempted from payment of pilgrim tax. The poorest people or *Kangalas* were also allowed to visit the temple without payment of any duty.

By the time of Grome's enquiry all sacred regulations and discipline were in a state of disorder and confusion. The ceremony which normally should have been performed before day light was now sometimes postponed to an advance hour of the day. Consequently many of the daily ceremonies were altogether set aside. Every servant of

15. *Ibid.*

16. *Early European Travellers in the Nagpur Territory*, Nagpur, 1930, p.56.

the temple worked as he pleased. There was disorder throughout the whole department of the temple. It was forbidden previously to personally appropriate any present made to Jagannath, but now even the principal servant took horses and other things given in the name of the deity and misappropriated them for his own use. Shivaji Pandit, the Third Parichha contrary to the ancient custom put even the keeping of his horse to the account of the temple. It was the duty of the *Parichha* to occasionally attend to the ingredients of which the *Bhog* was made, to weigh the different articles and to guarantee the quality of the whole, but this was totally neglected; half of the articles were embezzled either by the cooks or the persons supplying them. Grome further observed that *Mahaprasad* was indiscriminately sold in every part of the temple although according to the established custom it was to be sold at no other place than on the twenty-second step or near the 'Snan Manch'.

As regards the resources of the temple Grome reported that certain lands were directly under the 'Dewal Purcha' and certain others were under the heads of the *mathdharies* around the temple. The lands under the *maths* were donated by rich pilgrims for certain ritualistic purpose in the temple of Jagannath. To prevent embezzlement of such resources of the temple, the Rajas of Khurda used to examine the accounts, but no such audit was made by the Marathas. So Grome believed that "there was enormous embezzlement by *Mathdharies*". Grome observed that "some plan is necessary to be adopted to enforce obedience, but the best which suggests itself appears to be to keep the *Mathdharies* under the apprehension of losing the management of the Lands".

Besides land resources of the temple, Grome was furnished by Shivaji Pandit with the account specifying 1,14,373 *Kahan* 9 *Pans* and 7 *Gandas* (or *Cowries*) being the annual assessment of certain villages granted by Raghuji Bhonsle and his family and the Raja of Khurda and his family for supplying *Bhog* or sacred food to Jagannath independent of the grant made by the Government. The major portion of the *Bhog* went to the servants of the temple, the Raja of Khurda, *Mathdharies* and Brahmins and the residue was sold, the sale proceeds of which were brought to the account of the temple management. Those villages were under the charge of the *Mathdharies* but the *Jama* of those villages was never brought into the account of Government.

On receipt of the report from the Collector on 10 June 1805, the problem before the British Government was whether to leave the temple in that condition or to exercise

some control over it. Grome desired that the Government should take strong steps to set things in order and to restore proper discipline in all affairs of the temple. For this purpose he suggested that all *Parichhas* should jointly look into the receipts and disbursements of the temple. The receipts and disbursements of every description should be brought to account and the whole account of the temple should be sent to the Collector once in a year or as and when the Government would so desire. The *Parichhas* should be answerable jointly for all deficiencies and the lands of Jagannath should be brought back to general settlement of the Government or assessed at a fixed '*Jama*'. Grome proposed that the Government should retain the right of dismissal of temple priests who were guilty of misconduct.

The report of Charles Grome was duly considered by the authorities at Fort William and steps were taken to restore discipline in the temple of Jagannath. On 5 September 1805, Regulation XII of 1805 was passed. The regulation declared that rents of the lands earmarked as endowment of the temple of Jagannath or of Maths in the vicinity of the temple should not be resumed. Without making any reference to tax on pilgrims which was not then levied the regulation provided that "Nothing herein contained shall be construed to authorise the resumption of the established donation for the temple of Jagannath, the charitable donation to the certain Hindu temple called *Annochutter*".¹⁷ It may be mentioned here that the Maratha Government had established a charity called *Annochutter* the expenses of which were paid from the public treasury. A new office was also instituted under the name of "Office of the Collector of tax on Pilgrims, Jagannath." James Hunter was appointed to officiate as the Collector. On 14 September 1805, the Office of the Commissioners for the affairs of Cuttack was dissolved as discussed earlier. James Hunter after his appointment as Collector of tax on pilgrims was given a draft of a regulation, prepared for the collection of tax on pilgrims and for maintenance of good order, regularity and tranquility in the interior of the temple and in the town of Puri.¹⁸ The draft was earlier prepared by the Board of Revenue in conformity to the provisions contained in section 31 of Regulation XII of 1805. In this draft it was suggested that the Government should appoint a Committee of Pandits to superintend the affairs of the temple while real control over receipt, disbursements and discipline was to be vested in the Collector of Pilgrim Tax. The draft proposal was ultimately enacted by the Governor-General in Council as regulation IV of 1806.¹⁹

17. Memorandum 28 July 1857, published in 'Missionaries and Idolatry' pp. 5-11.

18. Secretary to Government to James Hunter, 21 Nov. 1805, Bengal Revenue Proceedings No. 20 of 21 Nov. 1805.

19. Parliamentary paper No. 333 (House of Commons) 1812-13.

The Maratha System of collection of tax from the pilgrims being “ intricate and open to abuse , the Government, in order to protect the pilgrims from exaction defined the rates on which the tax was to be levied as well as the rules of collections; and for better management of the temple vested its superintendence in an assembly of Pundits who were to be guided by the recorded rules and institutions of the temple, by long and established usage. Collection of tax was entrusted to covenanted servant of the company to be known as the Collector.²⁰

On 7 April 1806 another Regulation known as Regulation 5 of 1806 was passed for preventing persons from evading payment of the tax established by the regulation 4 of 1806. If any person of superior rank would endeavour to evade payment of the prescribed rate by assuming an inferior rank he was compelled, not only to make good the difference between the sum actually paid by him and the sum he should have paid but also to pay a fine equal to double the amount of tax.

These two regulations brought about a system based on long established precedents and provided means to check any oppression on pilgrims. British Government wanted to restore the old discipline in all affairs of the temple with a view to giving an impression to the people of their sincerity and best intentions to manage the temple of Jagannath in proper form and sanctity. But the system did not work satisfactorily. The superintendence of the temple and the conduct of its affairs were conferred upon the Raja of Khurda and his successors by the Regulation IV of 1809 and XI of 1810. This system continued till 1840 without any substantial change.

The principle of association with Hindu institution was objected to by the Christian Missionaries in India and in England. The missionaries under the leadership of James Peggs, W. F. B. Lauri and Sutton and others came to Orissa to propagate against “British connection with idolatory”. Missionaries in London also became restless and demanded complete withdrawal of Government interference in the religious affairs of the Hindus. Finally they were successful and British Government abolished pilgrim tax by Act X of 1840. The superintendence of the temple which was vested in the Raja of Khurda by Regulation IV of 1809 was finally confirmed by this Act., although British Government had

20. Bengal Regulation 4 & 5 of 1806, laws and Regulations enacted by Governor-General in Council, Vol. V.

desired on various occasions to remove him from the office on political grounds in 1814 and after *Paika* uprising of 1817.

When the question of abolition of Pilgrim tax was under consideration, the observation of a British Governor-General is worth mentioning. Lord William Bentinck on a reconsideration of the subject, thought it inexpedient to repeal the tax at the moment. "For my own part", he observed, "I consider it to be the bounden duty of a Government ruling over a Hindu and Mussalman community and professing to respect their religion and customs, to manifest a friendly feeling and to afford every protection and to aid towards the exercise of those harmless rites which are not opposed *** to the dictates of humanity and of every religious creed." He had therefore come to the conclusion that all these places of pilgrimage and the pilgrims frequenting these places are on principle entitled to "our special care" and that "a tax upon Pilgrims is just and expedient". However, as already mentioned, the tax was abolished by Act X of 1840. After its abolition the Government continued to pay a fixed amount of Rs.56,342/- to the temple as subsidy. This again made the missionaries and their evangelical supporters more restless and they put continuous pressure on Government to stop this annual payment to the temple. The result was that the Government finally handed over various estates in lieu of annual payment. As a first step *Satais-Hazari Mahal* was handed over to the Raja of Khurda in 1843 but Government continued to pay a small amount to the temple which was however finally withdrawn in 1863 when transfer of various estates became complete. Through these transactions the Raja of Khurda, then known as Raja of Puri, became more and more independent.

After the final settlement in 1863 when the British authorities had nothing to do with the internal management of the temple of Jagannath which was the sole responsibility of the Raja of Puri, many instances had come to their notice which they viewed as mismanagement and often tried to restrict the power of the Raja. But they failed to do so because there was a popular support behind this sacred institution. People considered the Raja of Puri the revered descendant and representative of their ancient native sovereigns and felt his ritualistic role in the temple indispensable. So when there was a proposal to take over the administration of Jagannath temple in 1882 by the Government, various groups of temple functionaries and general public petitioned to the British Government in support of the Puri royal family against this proposal. As a result, the British Government was forced to withdraw its proposal of 1882. Again in 1887 the Government had tried to

bring the temple administration under the supervision of a Government controlled Board and a case was instituted for this purpose. But the Government lost the case and the victory was celebrated by all sections of the people. Thus the Raja of Puri became the most venerable person among the Hindus in India. Though there were many wealthy Rajas in India none of them was held by the Hindus with equal reverence. The Raja of Puri was considered a 'sacred institution' because of his ritualistic role in the temple. Therefore the British authorities restored him to his former status in the temple. Moreover, the British Government tolerated and continued to encourage the worship of Jagannath for economic and political reasons and for this they followed a policy with a view to conciliating the Hindu public opinion. The conciliation of Orissa was by no means a lesser achievement than consolidation of their administration. Thus the British authorities always followed a policy of prudence, conciliation and caution particularly in their administrative interaction with the temple of Jagannath.

The Report of Charles Grome has been referred to by Indian and Foreign scholars and many of them spelt the name of 'Grome' as 'Groeme'. Such variation in spelling prompted us to carefully examine the various original correspondences and finally we have adopted the spelling as 'Grome'. The Report of Grome (without the accompanying lists) was acquired by the Orissa State Archives in 1950. On inspection, it was found that the report must have had annexures. After further investigation the accompanying lists were located along with other correspondences which were acquired by the Orissa State Archives in 1977. It was an achievement in itself, because both the documents had an exclusive mutuality and corroborativeness about them. The accompanying lists numbering 18 matched in their title and contents with the Report's contents. The state of the document, already nearing 200 years and the manuscript being a hand-written one on paper measuring 38 cm x 25 cm, was found to be not too promising to last for a longer time; due preservative therapy was done to these by competent hands.

The document bears the imprint of the time when it was written. Obsolete spelling and sentence-structure, spelling of place names, names of persons, temple functionaries, rites and rituals etc. attest its antiquity. Meticulously we have tried to retain these while giving the correct forms wherever possible in square brackets without tampering with the originality of the manuscript, and in conformity with the scientific methods of editing.

Invaluable is the importance of this document from the historical and even contemporary points of view. Unpublished treatises containing various stipulations and prescriptions regarding the modes of worship etc. in the Temple of Jagannath seemed to have been followed by temple servitors but there was hardly any easily available documented work on ritualistic worship including the rights, duties, responsibilities, and classifications of the attendant servitors of the Temple prior to the drafting of this Report by Grome.

The Report is of monumental significance in being one of the foremost efforts at pointing out the specific areas requiring to be streamlined and disciplined with regard to management and administration of the temple. It also contains interesting statement of facts, with figures, and enough of data which have a great research potential. For example, it comes as a revelation that salt was costlier than rice then. Another important economic indicator was that pilgrims from northern and western parts of India coming to Puri were generally more prosperous than those from the southern part. A prudent measure for economising the expenditure was recommended by Grome with regard to timely procurement of articles from the places of their produce. He also recommended to ensure proper quality and correct measurement of articles purchased for the use of the temple. Similarly, the places of collection of the proposed tax on pilgrims coming to Puri as listed by Grome are potent indicators to the land-routes of the time connecting the province of 'Cuttack' with other parts of the country. The stock-entry of all jewels, ornaments, and articles of gold, silver and other metals, even pieces of broken metal articles is a statement indicating that nothing in the stock was written off and anything of any worth was preserved with scrupulous care. Yet another highly interesting feature is the one regarding immovable properties and assets in the town of Puri. All such assets belonged to the Temple, as leased out to beneficiaries on hereditary basis. This clearly showed that outsiders not connected with the Temple of Jagannath were not entitled to own any such property in Puri.

Grome could visualise the importance of the institution of Jagannath. He was convinced that management of the temple was mainly dependent on the hereditary servitors known as *Chatisa Niyog* and the *Mathdharies*. Government would simply oversee it and provide a sound administrative infrastructure for streamlining the inflow of pilgrims from all over India and would timely discharge various duties besides addressing financial deficit of the temple budget. Any laxity would lead to unnecessary economic exploitation of

the pilgrims. Thus, anticipating the need of re-imposition of the pilgrims tax, Grome suggested rates of such tax on pilgrims category-wise as per their economic status. He also suggested the mode of collection of tax, the specific proportion out of such collections to go to each eligible category of servitor, and made a rough estimate of the surplus that might go to meet contingent needs of the temple.

Of course as editors, we dare not question the veracity of his report or the details therein. Some services and modes of worship are now probably bereft of traditional relevance which warrant scholarly investigation. On the whole the present Report which is being published on the eve of the ensuing Car Festival is an invaluable source of information for administrative use and for interdisciplinary investigation as well.

July 1, 2002

Editors

TEXT OF CHARLES GROME'S REPORT

To

Thomas Fortescue Esqr.
Secretary to the Commissioners for the affairs of the
Provinces of Cuttack.

Sir,

I have now the honour to reply to your letter of the 11th ultimo and to communicate for the information of the Board every particular which I have been able to ascertain regarding the establishments and customs of the temple of *Jagernath* [Jagannath] .

1st. I proceeded agreeably to the Boards instructions to Jugunath [Jagannath] and I was happy to find in two or three conversations which I had with the principal Brahmins of the Temple that they were by no means averse to answer any questions which I put to them, or did they express or shew the smallest signs of jealousy or alarm on account of my deputation and tho' I avoided, agreeably to my instructions, everthing that could create suspicion in their minds of the real intention of my enquiries, yet they easily surmised them and voluntarily offered me every information in their power to give, indeed to Jagunnath Rajgooroo the second *Purcha* of the Temple, I am indebted for almost everything I have learnt but in learning what I have from him I always took care that it should be in the presence of Morar Pundit the head *Dewal Purcha*, and Shewajee Ungtes the third.

2nd. The Custom of the former Government in collecting [tax from] the Pilgrims appears not to have been established on any fixed principles tho' for the sake of form certain rates appear to have been made but never adhered to. The Collections from Pilgrims coming from the Northward began at a place called Khoonta on the borders of the Morebhung [Mayurbhanj] country and continued up to the Autara nulla [Atharanala] or the entrance of the Town of Poorshootum [Purusottama] - The places of collection and the specified ostensible amount of the Tax on Pilgrims

of every country and description coming and going are enumerated in the accompanying List No. 1.

3rd. It was usual for the *Tuhsildars* [Tehsildars] of the different stations except that of the Autara nullah to collect from the respectable Pilgrims and grant them passes specifying the Number of the Pilgrim of that description, the date and the amount paid by each Pilgrims of an inferior sort to the first (who) were called *Mooshekhush* and permitted to pass on paying half or a quarter according to their circumstances but the poorest class were detained generally about half a day at each station and after having their cloathes will[well] examined, if nothing was found they were allowed to go on at the Autara-nulla, except the time or approach of the different *Jattras* the poor Pilgrims were allowed to pass on after a short detention as at the other places but at the time or near approach of the Several *Jattrahs* but especially at that of the *Dool* [Dola] *Jattrah*, *Ruth Jattrra*, and *Snan Jattrra* they were prevented from passing until the very day of the *Dool Jattrra* or until the *Ruth Jattrra* should have reached the *Goondeecha mundup* and even then they were only allowed to remain one or two days, in consequence of the number that were collected at these periods. Several died of hunger while others enfeebled from age or sickness were trampled under foot and crushed to death. This only happened to those poor wretches who had nothing to give but those who gave their all let it be ever so trifling, provided only that it was without reserve the whole, were permitted to pass after the detention before mentioned. Pilgrims coming from the Southward were subject to the same restrictions and detentions as those from the Northward and paid their respective Tax at the stations Subordinate to the Principal one of the Authara nulla, and which are enumerated in the List No.1 - at Joobra [Jobra] *Ghaut* [Ghat] likewise it was usual to examine whether the Pilgrims were *Lall jattrees* or Pilgrims who could not pay the fixed rates - otherwise, if the former they were named and numbered and delivered over to respectable *Pundahs* [Pandas] or their agents to whom the list was entrusted,

and on their arrival at the Autara nulla they were again counted to see that all was right and they were then permitted to pass after paying the Tax's or the *Pundahs* being responsible for this - any attempt of the *Pundahs* to conceal a *Lall Jattree* or otherwise to cheat Government was severely punished- all Pilgrims of an inferior rank passed this Ghaut after being numbered. There are two reasons assigned for making Pilgrims over to the *Pundahs*, first to prevent unnecessary delays at the Authara - Nulla and secondly to prevent people of low cast [caste] going into the Temple as the *Pundahs* were answerable for offences of this nature. Besides the Tax's collected at these *Chokees* [Chaukis] or passes there is a fee of *P. 4.12 1/2 Gnd* for every Pilgrim of superior rank and for the lower class *P. 3.71/2 Gnd* coming from the Westward who goes round the *Singhason* or throne. This ceremony is considered necessary by the Inhabitants of Hindoostan while those of Bengal look upon it in a very different light. This fee ought to be carried to the account of Government instead of which only half is accounted for and the *Purchas* and *Dewul kurn* [Deula Karana] divide the other half.

4th. The persons exempted from the duties were the principal *Sathoaas* whose business it was to induce the Hindus from all parts of the Country to perform Pilgrimage to Jugurnath and for this they were not only exempted themselves but were permitted to bring Pilgrims some one, and some two, as specified in the accompanying List No.2 who were likewise, exonerated from paying the Tax and besides this Government allowed all *Sathooas* without distinction, four annas, two pie for every Pilgrim brought by them exceeding eleven but they were obliged to make a present to Government. Seven persons denominated *Pautdoreeas* [pata doreeas] are likewise exempt from duties from the circumstances of their bringing with them at their own expense Silken Ropes by which the Idol is hoisted into the *Ruth*. Several pensioners instead of receiving cash are allowed to bring some one, some two Pilgrims who instead of paying the Established duties at the Autara-nallah pay it to these pensioners. Besides these all those enumerated in the List

No.2 are exempt. Why the professional Musicians & Singers were exempted from duties I am unable to learn, but the sick who had no hopes of recovery and were poor withal were exonerated from religious motives while Government servants with their attendants were continually going backwards & forwards on business & could not be taxed every time therefore to prevent confusion and disputes they were exonerated altogether. *Dundee Sunnaissees* & their attendants were supposed to be wholly devoted to the Deity and had no concern with worldly things besides the veneration paid to them by all ranks of Hindoos which was the reason of their exemption from the payment of duties. The *Mutdharies* specified in this list & their attendants are likewise exempt as they have charity lands in Bengal & elsewhere which they hold for the use of Jugunath and as they reside at *Poorshootum* it is necessary to go themselves or send their servants occasionally to collect the rents therefore as these people were supposed to be employed in the service of Jugunath they were exempted from the duties. There are only twelve principal *Jattras* or annual ceremonies to each of which a Brahmin on the part of certain Tributary Rajas/whose names are written in the List No.2 / is admitted free of duty, for what reason I cannot learn. *Beoparees* [small business-men] with articles of trade and the Inhabitants of *Poorshootum* are likewise exempted from the payment of duties.

5th. The different fixed daily ceremonies within the Temple are specified in the accompanying List No.3 together with the stated proper hours of performing each and the annual *Jattras* or Established annual ceremonies are detailed in List No.4. These ceremonies were performed on the part of the Rajas of Khoordah, and all the Servants of the Temple without exception joined in them, but received no other fee or recompenc[s]e than their fixed *Khee* or allowance of *Mahapersad* [Mahaprasad] either in cloth or food. The ceremonies performed by Pilgrims are mentioned in List No.5, in List No.6 are stated the ceremonies performed for

purifications after pollutions happening in the temple and in No.7 are particularized the amount of the customary fees to the officiating Brahmins at each ceremony.

6th The lands appropriated for the use of the Temple with the Revenue of them and the amount of the annual demands on other *Pergunnahs* and will be found partly in List No.8 at least such part as is collected by Shewajee Ungtes third *Dewul Purcha* of the Temple and *Purcha* of *Sauteeshazaree* [Sataees hazary], the accounts of other lands appropriated for the use of Jugunath and denominated *Kote Khunja* [Kotha Khanja] are specified in the list No.9. These lands are under the charge of the *Mutdharees* to whom they were assigned for the express purpose of defraying the established expenses of the Temple. The amount at the revenue specified in List No.8 is only ascertained from the accounts given by the *Dewul Kurn* or accountant of the Temple and as the *Sunuds* by which these lands were made over to the use of the Temple have long since been destroyed or lost it will be impossible to get a correct statement without a local enquiry - no vouchers exist in the temple by which it is possible to ascertain the period of the origin of the grants on certain *Purgunnahs* and Villages which are appropriated to the use of Jugunnath. I have found it impracticable to procure from the *Mutdharies* the accounts of the resources of the lands put under their charge and from the general information I received at Poorshootum in the course of my enquiries I am strongly inclined to believe that the *Mutdharees* so far from appropriating the resources of these lands to the purposes for which they were designed, have embezzled the greater portion of them. Besides these resources of the temple I have been furnished by Shewajee Ungtis *Purcha* with the account No.10 specifying the sums of *Khawuns* one Lac forty eight thousand three hundred and seventy three, nine *puns* and eight *Gundahs*/ K 1, 48, 373.9.8/ the annual assessment of certain villages granted by Rogojee Bhowsla [Raghuji Bhonsle] and his family and the Khoorda Raja and his family as *Khyraut* for the purpose of supplying Jugunnath with *Bhoge* independent of what was permanently allowed by Government. These

villages are under the charge of the *mutdharees*, who as regarding the other lands above mentioned there is every reason to believe do not furnish the Temple as by the tenor of the grants they should do. The *Jumma* [collections of revenue] of these villages was never brought into the accounts of Government tho' it took upon itself to pay attention to the due appropriation of its assets agreeably to the intentions of the Donors and as particularly mentioned in the grants, by which means the *mutdharees* were prevented from embezzling so much of those funds as it would now appear they do. There are several *Putnas* and Villages that were given for the use of the Idol, but the resources of which do not appear to be carried to the use of Jugunnath. The *Putna* [Putanas] of Komarpara [Kumharapara] with a Garden has been forcibly possessed by Dol Govind the Ruth Purcha but this will be more minutely enquired into hereafter.

7th I have not yet been able to ascertain any further resources of the Temple than those above mentioned as those of the *Putnas* in the foregoing Paragraph are left for enquiry. It does not however appear that the funds which have been ascertained, are managed with that economy towards meeting the expenses of the Temple as they might be under proper arrangements. In the first place the articles of food required for the *Bhogs* are not purchased at the proper season which if practised would be a source of great saving to Government. 2ndly, Those articles which could be purchased at the places when they are produced are bought in the Town of Poorshootum at a most exorbitant price and 3rdly only one of the *Purchas* has the arrangement of the receipts and disbursements which is another source of heavy loss to Government, all these circumstances with numerous others will however be particularized in the arrangements which with the advice of the principal Brahmins whom I have consulted regarding them will be deemed requisite for the Regulation of the affairs of the Temple etc.

8th. List No.11 exhibits the names of the principal Brahmins belonging to the temple with their respective sects. as however these Brahmins are not considered

sufficiently learned or by any means capable of giving advice on matters of importance such as the explanation of omens, the best mode of averting them or on any other business of consequence deemed necessary for the proper management of the affairs of the Temple and the Brahmins & *Sunnassees* mentioned in the accompanying List No.12 are invariably consulted on these occasions, they are all inhabitants of Poorshootum or *Punchkrossee* that is within five *coss* of Poorshootum. The confusion which at present exists in every Department of the Temple precludes the possibility of the principal Brahmins of the different sects and Departments from having that complete controul [control] over the subordinate officers which is so essentially necessary for the due & regular performance of the various and I may say, hourly duties of the servants of the Temple, indeed the want of that constant attention in all the servants of the temple, at the stated periods for performing the different daily annual ceremonies, but more especially the former proceed in a great degree from the examples set them by their superiors. During the period that the affairs of the temple were under the immediate controul and management of the Rajas of Khoorda. any even the slightest deviation from the prescribed duties were severely punished either by fine or corporal chastisement; but from the time the superintendence of these affairs have been under the controul of the former Government, the discipline of the temple has gradually relaxed & now all order and regulation is at a stop, every servant of the Temple does as he pleases, and most of them amass wealth by the plunder of the pilgrims.

9th. In former times the Establishment of the Temple of Jugunnath consisted of thirty six & these were in consequence called the *Chutees Neejoog*, but from a period of at least two hundred years others have been added to these thirty six, and the number now belonging to the Temple amount to 250. They are enumerated in List No. 13. Besides these Establishments which are denominated the establishments of Jugunnath there are others which are called the *bahar Dewul Shewak* annexed to the foregoing list. They are so named from their being

appropriated to serve the *Thakoors* which surround the Temple. The expenses for the first mentioned establishments are enumerated in the List No.14 which likewise contains the whole of the estimated annual expenses of every department of the Temple. There are no expenses attendant on the *bahar Dewul Shewak* as they only receive a portion of the *Mahapershaud* or sacred food.

10th. The 15th list contains an account of the jewels etc. belonging to Jugunnath now in the store room.

11th. It is customary to distribute a number of the different kinds of cloths which were appropriated to the use of the Idol, the official situation of the persons entitled by long usage to a share of these cloths with the quantity to each will be found in the accompanying List No.16.

12th. The whole of the *Bhoge* or sacred food is divided amongst the *Shewucks* or servants of the Temple, the Khoorda Raja, *Mutdharees* and Brahmins and a certain unappropriated quantity is sold in the Bazars and the amount is brought to the account of Government. To particularise the persons entitled to a portion of the *Mahapersaud* will require some months, and even then as the different dishes or quantities are called by distinct and separate names it will be very tedious and difficult to put them down in writing.

13th. There are *Potees* [Pothis] or Books called *Neeladree Mahaduddhee* [Niladri Mahodaya] and *Myoor Chittree* [Mayur Chitra] which contain all the bad omens that can possibly occur with the mode of averting them, should copies of them be required they can easily be procured. The arrangements which are adopted in the Temple on the appearance of a bad omen will be hereafter mentioned. The *Niladree Mahaduddhee* contains the minutest particulars regarding Jugunnath and the proper modes of carrying on the Rites and Ceremonies in the Temple.

14th. In charge of the *Dewal Kaur*n or accountant of the Temple there is a *Pancjee* [Panji] or Bundles of leaves called the *Kurmunnee Putters* [Karmani Patra]

on which are written the duties of every description of *Shewuck* or servant of the Temple and it is an Established rule that they perform these ceremonies and conform to the line of conduct therein laid down.

15th. Having enumerated in the several enclosures and in the foregoing paragraphs every particular regarding the Temple which has suggested itself to me expecting some of the ancient usages, I shall now proceed to mention them and state what arrangements most of which by the advice of the principal Brahmins of the Temple are now proposed for the due and rigid adherence to those usages so far as circumstances render it practicable. In relating all the circumstances respecting the Temple some may appear trifling and little worthy of attention as however more importance may be attached to these apparent trifles than we can possibly be aware of, I have deemed it my duty to be as particular as possible.

16th. From the informations I have obtained it appears that of all the concerns of the Temple two above the rest are of the greatest importance viz. the due performance of the ceremonies enumerated in the enclosures No.3 & 4 at their respective stated periods, and to the regular and punctual discharge of those duties -two things are required first the attendance of the *Shewucks* or servants and 2ndly that the articles required in each ceremony be at hand- any deviation from these duties was punished by the Khoorda Raja with the utmost severity and dismission from office but as I have already mentioned in the 7th paragraph the total relaxation of discipline in the Temple has created the utmost confusion and that ceremony which should be performed before daylight is now sometimes postponed to an advanced hour of the day and consequently many of the numerous daily ceremonies must be set aside altogether. The former Government occasionally punished these offences by putting fines over the offenders and depriving them of their sacred food for a day or two in order therefore to bring the *Shewucks* back to the regular performance of their respective duties it is proposed that for the first offence of this kind committed by the *Moodeerut*, *Poojarees*, *Singharees*, *Dytahs*,

Puttees, Tullchoo, Bhetur choo, and Chuteesa Neejoog naik they be fined three days *Kehee* or their portions of the sacred food, that it be sold and the amount be carried to the account of Government that on a repetition of the offence they be fined in a sum not exceeding five rupees and for a third offence they be dismissed[from] their offices without they can assign good and sufficient reason approved of by the *Purchas* for their non-attendance. That *Purriarees, Swar Booroo, Puntee Booroos* and all the other servants " of the Temple receiving daily *Kehee* be fined three day's *Mahapersaud,*" and receive corporal punishment not exceeding ten Rattans. These people were accustomed to be punished in this manner. That such of the servants as do not receive any daily allowance of *Kehee* be fined one Rupee and to receive corporal punishment not exceeding Rattans. That they may be thus punished for the first and second offences and dismissed for the third. The *Akund Mehecap*[Akhand Mekap] or persons charged with lighting the lamps in the Temple, for the sake of their own interest and since all fear of punishment has ceased, keep up so very faint a light in the Temple that Pilgrims are almost entirely precluded from seeing the Idol - for offences of this kind they were punished with fines and corporal chastisement, as this is a very essential point as far as regards Pilgrims, the *Purchas* should be particularly careful that this service be duly and properly performed and in case of disobedience of the orders of the *Purchas* on this subject they be made liable to the punishments above mentioned. All inferior servants should be obedient to the directions of the head *Shewucks* of their respective Departments and should they be refractory on a representation of the circumstances that the *Purchas* be authorized to inflict those punishments that are above specified. To prevent the summoning of any of the servants of the Temple to the courts of justice for trifling disputes amongst themselves the *Purchas* may be authorised to enquire into and settle them according to the ancient usage, and custom of the Temple, but should any of them be guilty of an offence of any enormity, that the *Purchas* send them to the Magistrate and appoint another

person to discharge their duties during such servants absence, should any individual not connected with the Temple have cause of complaint against any *Shewuck* or servant of the Temple or should any servant be summoned as a witness that such *Shewuck* be summoned through the *Purchas* who are to be careful that during the absence of this *Shewuck* a proper attention to his duty be paid by another person.

17th. It has always been customary for the *Swars* or Cooks whose appointments are hereditary, to mortgage or sell their *Choolys* or cooking place and their *Puntees* or places where the pots are kept after cooking and a number of the other servants or *Shewucks* of the Temple whose situations are hereditary likewise dispose of their places in the same way on which account frequent disputes on the Subject arise within the Temple between the heirs of the *Shewucks* and the mortgagees or purchasers. These disputes were determined by a Council of *Sonaesseees*, Pundit Brahmins, *Burmacharies* and who were assembled for the purpose by the order of the Khoorda Raja and their decision was final or it was decided by the Raja himself. To prevent any improprieties in these cases it is proposed that in stead of the Decision of the above persons being considered final, that they shall be directed to send a copy of their proceedings to the Judge who shall forward them for the decision of Government. The profit arising from *Choolys* etc. is that the portion of *Pershaud* which comes to the *Chooly* is sold in the Bazar at an enormous[*cost*]. The *Chooly* and *Punttee* of any *Swar* or the appointment of any *Shewuck* dying without issue was sold by the Raja of Khoordah.

18th. The custom of filling up the situations of *Shewuck* as I have already observed when any became vacant by the death of any one without issue was by the Khoorda Raja nominating any other of the *Shewuck* of the same class to succeed him paying for the same, now it is proposed that the *Purchas* and principal *Shewuck* shall fix upon a successor, and after an enquiry into the person's character and capability the whole shall be forwarded for the information and decision of Government.

19th. As a competent knowledge of the *Shaster* [*Shastras* or Scriptures] was deemed indispensable for the proper performance of the duties entrusted to the principal *Shewucks*, the Khoordah Rajas always paid great attention to the education in this particular of the heir to those offices. The Khoordah Rajas having now no concern in the affairs of the Temple, it is proposed to make the *Purchas* answerable for a due attention to the education of successors to those situations.

20th. No *Poojaree* succeeded to that office without a previous examination into his knowledge of the manner of performing those duties by the *Sunaissees* and *Burmacharees*, this appears an essential and proper regulation, and therefore it is proposed to be continued and the *Sunaissee* and *Burmacharees* be rendered responsible for the capability of those who pass examinations and that the *Purchas* be prohibited under pain of being heavily fined from admitting any *Poojarees* to perform *Pooja* without the written assent of the examiners.

21st. There was formerly a Superintendent of the Cook Room who was called a *Murpooly Purcha* but in consequence of the death about four years since of the last *Murpooly Purcha* the office has continued vacant- much confusion in the Cooking Department has arisen from the want of this *Purcha* and as there is an Heir of the late *Murpooly Purcha* now in existence it is proposed that he be appointed to succeed if reported capable by the *Purchas*. That he shall be obliged to attend when about four Bengal hours of the night remain without which it is not possible for that Department to be carried on with regularity and to take the necessary measures for compelling the *Mahaswars* or Cooks to do their duty that his attendance be required till the commencement of the *Muddian Dhoop* or Meridian Ceremony and that he again returns in the evening and remain till the conclusion of the *Gopaul Bullub Bhoge* or midnight.

22nd. About an hundred years ago there was only one *Dewul Purcha* who was denominated *Bur Dewul* [Bada Deula] *Purcha* after which the *Soobah* of the Province

appointed four for the better management of the affairs of the Temple. In 1210[or 1802 A.D.] a short time previous to our coming to this Province the [fourth] *Purcha* went to Nagpoor and has never returned, a fourth *Dewul Purcha* is considered necessary as one ought always to be in attendance from when four hours of the night remains, till bed time or midnight but occasionally all of them are required but the three *Purchas* now in office object to the appointment of a fourth because they have taken to themselves his portion of *Russoom* or fees. The station of *Dewul Purchas* is not hereditary and the place has always been held at the pleasure of Government, *Dewal Purchas* who were guilty of neglect of duty were always liable to be dismissed [from] their offices by the Khoorda Raja and unless an alarm of this kind be held out to them, they will still continue to neglect their offices.

23rd. It was customary for the *Bhoge* given by Pilgrims to be put in a place called the *Bhogemundup* that given by Government was served up to the room where Jagannath resides, if any large quantity of *Bhoge* offered by the Pilgrims was attempted to be put in the latter place the *Bheetur Choo* prevented it, but now all the *Bhoge* is indiscriminately carried there which created a great delay in the performance of the ceremonies which cannot be commenced upon until the *Bhoge* be completely removed. The *Purchas* ought to be responsible for this delay in the performance of the ceremonies.

24th. Any servant of the Temple who was guilty of an enormous offence either towards god or man or committed theft in the Temple was dismissed from his situation, whether an hereditary servant or otherwise, by the Raja of Khoorda and it is proposed that Government should reserve to itself the same power.

25th. It is not permitted to any one to carry into the Temple, *Chattahs*, Shoes, *Kurrows*, or Sandles, *assahs*, *Soontahs*, *Chowrees*, *aranees*, earthen *Murdung* or any insignia of greatness as it is considered disrespectful. No person is admitted without bathing, or with lanterns and *mussols*[Masal] excepting the *Purchas*,

Mutdharees and Government's head servants. To enforce the necessary attention and regard to these particulars the *Durbans* or Doorkeepers should be obliged to enter into engagements to prevent them and in case of any infringement of these customs should be liable to severe punishment.

26th. The persons of low caste who are not supposed to go into the Temple are *Chundals*, *Bawrees*, *Kusbees*, *Chamars*, *Hullokores*, *Saorees* who sell spirituous liquors, *Peer alees*, *Bagdees*, *Kanfutta Jaogees*, *Aughore Puntees* etc. I have already mentioned in the third paragraph of this letter that number of Pilgrims were made over to the *Pundahs* in waiting at the Autara nulla, and that the *Pundas* were answerable for not taking improper people into the Temple, no precautions of late having been used to prevent these abuses, Hindoos of every caste have indiscriminately been admitted, but as the overlooking of this has created great dissatisfaction it is proposed that the head *Punda* of the sect of the one or who renders himself responsible and the *Punda* actually aggressing be heavily fined and the person going in receive corporal punishment.

27th. The *Pundahs* and other Servants of the Temple have lately made it a practice to ask for horses or other things from Pilgrims in the name of Jagannath but during the Marhatta Government the fear of punishment deterred them. It is considered impious to deprive[the deity] of any present made in his name, or to ride or employ on the service of any human being the elephants, horses or other things of Jagannath, but notwithstanding all this is very well known, yet such is the impiety and disorder which reigns throughout every department of the Temple, that even the principal servants such as Kishen Chunder Mahapater *Singharees* and others take horses etc. in the name of the deity, and keep them for their own service, Sewajee Ungtes the third *Purcha* from his having the sole management of the receipts and Disbursements contrary to ancient customs even carries the keeping of his Horses to the account of Government. To prevent such impious abuses and as they are of a very atrocious nature in the eyes of Hindoos it is proposed that

any servant convicted of it be dismissed with disgrace, however to prevent as far as possible any one from committing such offences it is suggested that one of the Waiter of the Temple be sent to one of the *Ghauts* at the time of any great ceremony to enquire what things are brought for the Deity, a list of which must be sent to all the *Purchas*.

28th. Another species of irregularity committed by the attendants of the Temple and contrary to established usage is spitting, making water etc. within the outer gate of the Temple. Such offences were instantly punished by the *Purchas* with a severe Ratan or two which they should be authorised to continue.

29th. It is contrary to the Established Custom of the Temple to sell *Muhapershaud* anywhere but on the twenty second step of the Gate of the Temple and near the *snan munch* but now for want of attention to their duties the *Purchas* in particular and generally of all the servants, *Mahapersaud* is indiscriminately sold in every part of the Temple - beside the irregularity of this proceeding it is occasionally attended with loss for if any part of it was to touch the *Bhoge* as it is serving up the whole is defiled. To prevent this and the impurities mentioned in the foregoing paragraph a *Chuprassee* should be appointed for the express purpose of driving those persons away who attempt to commit them.

30th. It was the duty of the *Dewul Purcha* occasionally to attend to the ingredients of which the *Bhoge* was made to weigh the different articles, and to taste the whole when dressed, but this like all their other duties is now totally neglected so that half the articles are embezzled either by the Cooks or the person supplying them a severe penalty for the first and dismission from office for the second neglect appears to be the most advisable plan for keeping them to this important part of their duties, that should the Cooks or persons supplying the different articles embezzle any of them the offender be severely punished either by fine or corporal chastisement.

31st. It was Customary for opulent people who wished to give a permanent *Bhoge* to the deity to purchase lands the resources of which were to be appropriated to the use of the God, and as this *Bhoge* could not be cooked according to ancient usage with the *Kote Bhoge* or that allowed by Government the Donors of such lands generally gave the management of them to the *Mutdharees*. To prevent embezzlement of these resources the Raja of Khoorda used to examine the accounts, but for the last fifteen or twenty years no trouble has been taken and the consequence is enormous embezzlements by these *Mutdharees* should Government deem it advisable to attend to this matters the embezzlements now so shamefully practised may be considerably checked by obliging the *Mutdharees*, *Gomashtahs* to give annual accounts of their respective charges to the *Dewul Curn* subject to the examination of all the *Purchas* jointly and by obliging the *handee Currun* or person keeping the accounts of the things brought to the Cookroom to take the daily accounts of the number of *handees* and the quantity of *Bhoge* given by each *Mutdharee* which daily account should on the following morning be given to the *Dewul Kurn* who at the end of the year will cast up total amount and compare it with the accounts furnished by each *Mutdharee* and *Purchas* will represent the circumstances to the Collector for the information and instructions of Government.

32nd. Besides the above lands entrusted to the *Mutdharees* for *Bhoge*, The family of Ragoojee Bhonsla gave the the whole of the *Pergunnah Khodar* into the management of Jyram Das Mahunt for the purpose of furnishing a certain quantity of each article of which the Gods *Bhoge* is composed and to distribute the *Mahapershaud* to specified persons. The Receipts and Disbursements of this *Purgunnah* are included in the accounts of the Temple - notwithstanding the stipulated and specific purposes for which this *Pergunnah* was given to the Idol, Jyramdass Mahunt refuses to give the particulars, and the persons entitled to the portions of the *Mahapershaud* complain of his depriving them of more than three parts of their allowances. The *Mutdharees* receive as a recompence

for their trouble in the management of these holy lands a portion of *Mahapershaud*. It is certainly the duty of the *Mutdharees* to furnish the articles for *Bhoge* etc. on account of *Kote Khunja* at stated periods, but as they with all other persons concerned in the affairs of the Temple pay more attention to their private interests than their religious duties, some plan is necessary to be adopted to enforce obedience, but the best which suggests itself appears to be to keep the *Mutdharees* under the apprehension of losing the management of these lands.

33rd. It has hitherto been customary for the *Turrow* or accountant of the store house to take an account of the articles offered to the Idol by pious Pilgrims as however one man only being concerned in this business leaves room for speculation, it is proposed that every article so given be entered in the presence of all the *Purchas* who should then sign the entry and if any Pilgrim should put any offering on the Throne it was Customary for the *Faruk* or *Chokedar* to give notice to the *Purchas* who should in future be obliged to send for the *Turrow* and immediately enter the amount in the accounts of Jaganath but not in those of Government as it was never usual.

34th. The authority of the *Purchas* in the Temple was always absolute, but now from their inattention to their own duties and the want of superintendence of their conduct by the ruling power, no obedience whatever is paid to their orders, the consequence is that people go into the Temple at times they should not, and remain there when they ought to go out. In former times due obedience to the directions of the *Purchas* was enforced from the circumstances of the *amil* who was stationed at Poorshootum being one of the *Purchas* and who had always at his command three or four hundred Peons or *Burkundazes* at the Gate of the Temple therefore to compel people to retire from or to prevent them from coming into the Temple at unreasonable hours - the *Havildar* or the person commanding the Guard should be directed to attend to the orders of the *Purchas* in this particular

but they should be particularly enjoined to enter only with their coats on, as the Belts on the leather fastened to the fire locks are not permitted within the Temple.

35th. The *Purriarees* pay annually to Government about 12,000 *Kawuns* and they receive fees from the Pilgrims as specified in List No.7 out of which the above sum is paid, should they therefore experience any loss on account of their not being able to collect properly from the Pilgrims they make it an excuse for not paying the above stipulated sum, and likewise as on occasion of neglect they are compelled to pay for the expenses of certain *snans* or Bathing Ceremonies which is also done from these funds, they would on the above circumstances happening viz. of not being able to make their Regular collections from the Pilgrims, claim the amount of these *snans* from Government independant of the heavy loss they would experience in not getting the full amount of their dues.

36th. Of late the *Purchas* etc. of the Temple have interfered with the *Purriarees* etc. they have done the same to other *Shewucks* in bringing in their respective Pilgrims, this therefore should be positively prohibited under pain of the offending parties being heavily fined or punished in any other way which may appear proper to Government.

37th. It is a practice with such of the *Shewucks* of the Temple whose business it is to shew the Idol to the Pilgrims to extort from them more than they are willing to pay, and this is done by the *Shewuck* refusing to give the Pilgrim *Soophul* that is taking him under a *Burr Tree* in the compound of the Temple called *ukhybut*[Akshaya Bata] and after giving him flowers etc. informs him that all his devotions and presents have been acceptable to the God. Until this ceremony is performed it is supposed by these who undergo it that their pilgrimage without it is null and void, they therefore submit to the imposition.

38th. When *assar* [asadha] happens to be an Inter-calary month it is necessary to take up the Idols Cloths and have the body completely examined, when if any part

of him is gone to decay or by any means weakened, a new case or body must be made to contain the sacred deposit, and the *Dytahs* and *Puttees* who remove the sacred substance from the old case to the new one are blind-folded and have the seals of the *Purchas* fixed on the cloth over the eyes. No one knows what the article encased in the figure of Jugunnath is, but the *Shaster* says it was put there by *Burma*[Brahma, the pro-genitor], it is related at Poorshootum that a *Dyta* now living at that place was struck blind for attempting to remove the Bandage from his eyes to see what this deposit was and as it is firmly believed that those *Dytahs* and *Puttees* who remove this deposit from the old to the new case die shortly after, they are endowed with large portions of *Lakeraj Lands*. The expense attending this ceremony amounts to some thousands of Rupees, it is therefore proposed that when it occurs the *Dewul Curn* make out an Estimate of the expenses specifying every particular which the *Purchas* are to forward for the information and orders of Government with the least possible delay.

39th. As I have before mentioned in former times every attention was paid to the due performance of every duty and a neglect of it was sure to bring punishment on the offender. Since the time of Raja Ram Pundit *Soobadar* the *Shewucks* have taken upon themselves to defer the duties entrusted to them till they had carried into effect any point which they had mediated, thereby throwing impediments in the way of the regular performance of the various ceremonies of the Temple. To check this improper proceeding it is proposed that on an offence of this kind being committed the *Purchas* immediately suspend the *Shewuck* from his office and report the circumstances for the information and orders of Government taking due care that a proper person perform the duties during the absence of the delinquent.

40th. Small gold and silver articles, or jewels given by Pilgrims to the Idol are occasionally broken up or taken out from their former shape to make or add to larger ornaments for the use of the Deity. The jewels were always taken out on the

presence of the *Soobadar* weighed or counted according to the kind of jewels and given to the workmen to make up, this was done to prevent embezzlement. The jewels may now be brought to the Collector for that purpose and the new ornament shewn to him before it is put up on the Idol.

41st. To prevent embezzlement on the part of the store-house-keeper or *Bundar Mehkap* he was obliged to take off his cloths and leave them at the door, but whenever he wanted to take any article from the store room which was not usually wanted, the *Faruk* or *Chokeedar* inform the *Purchas* of it who were obliged to be present when such articles were taken out, if the *Faruk* did not give intimation of it he was punished, this should be rigidly enforced as it is reported that many valuable articles belonging to the Idol have been purloined. All jewels of value used to be kept under the seal of the *Purchas* and never opened but in the presence of them all but this like all other salutary regulations in the Temple has of late been little regarded.

42nd. On the appearance of a bad omen it was Customary for the Pundits, *Burumcharees Sonaissees* etc. of Poorshootum and *Sasun* to be assembled in the *Moktmundap* or most holy place of the Temple where the *Purchas* and Principal Bramins *Shewucks* likewise attended when the *Neelader Mohoduddhee* and *Myoor Chitter* were consulted on the best means of averting them. When a decision had taken place an Estimate of the expense for averting them was made and the amount demanded from Government. The expense was estimated according to the badness of the omen.

43rd. It was likewise customary for the above persons to assemble in council in the same place and to decide upon plans for the Regulation and the Management of the affairs of the Temple and any decision in which they were unanimous was instantly carried into effect but now should be referred to Government.

44th. If in the course of their enquiries or meetings any circumstance done contrary to established custom should come to their knowledge, they ordered it

to be rectified or if any *Shewuck* had been guilty of any improper conduct, the orders were given by the Council to the *Purchas* and the offenders punished. This may be continued in matters of little moment but in more weighty concerns that a reference be made to Government.

45th. Should an assembly now be requisite for averting a bad omen it may probably be deemed expedient that the Council should give its opinion and plan for averting it in writing signed by the *Purchas* which may be submitted for the orders of Government, but should a simple Bathing or any other trifling expense be required which by a reference to Government might cause a delay beyond the lucky hour for making it, in that case it may be advisable to invest the *Purchas* with the power of making the expenditure.

46th. All property of which no owner was forthcoming found in the Town of *Pooree* was appropriated to the use of the Temple. Should Government think proper to allow this practice to be continued, it is proposed that the watchmen of the different *shy's* or wards give *Mochulkas* to the *Purchas* that they will give information of all *Bitul-Mool* [bitan-mal] or unclaimed property within their respective wards, when the *Purchas* will enter it into the accounts of Jagunnath. There is one exception to this Custom which is that unclaimed property in the *Dytah* or *Puttee* wards is a perquisite of the *Dytahs* and *Puttees* of the Temple.

47th. There is a practice lately got into use which is highly detrimental to the caste of the Hindoos and which in former times was punished with the greatest severity. There are two *Takhoors* in the vicinity of Poorshootum called Lokenath and Nirsing-nath whose *Shewucks* or servants sell the *purshad* of these *Takhoors* and call it *Jugunath Purshad* by eating while a Hindoo may be deprived of his caste, it would therefore be a charity completely to check his imposition by holding out the severest punishment to offenders guilty of it and as formerly the *Shewucks* of these *Takhoors* were compelled to serve up their *Bhoges* in different kinds of

earthen Jars from those in which Jugunnaths are served, it may be proper to enforce obedience to this ancient Custom.

48th. There was formerly a *Bishy* or person appointed to supply the articles for the different departments of the Temple and the price was settled by the *Dewul Purchas*. There are still *Bishees* for every thing except the *Kote Bhoge* or daily food given by Government and this *Bishy* was dismissed by the *Soobadhar* four or five years ago but for what reason is not known. These *Bishees* supplied the articles agreeably to the price current in the Town of Poorshootum but as they are accustomed to receive salaries for their trouble it was and continued to be a kind of embezzlement as every article can be supplied and at much more reduced prices in the *Mofussil*. It is therefore suggested as being an Expedient and economical measure that specific periods for the purchase of each article be fixed, and at those times that the money be paid to the *Bishees* through the *Dewul Purchas* the times for advancing the money are specified in the List No. 14. and that the *Dewul Purchas* be obliged to take care that the *Bishees* purchase the articles at the seasons they are cheapest and the places they are produced as far as is practicable in the Province sending at the same time the price current of the different articles with the names of the places they are bought at to the Collector in order that if on an examination of the accounts of the Temple at any period Government may think proper to fix, he will be able to ascertain the truth of the prices charged and check the accounts accordingly and should the prices be overrated the *Purchas* to be held responsible for the surplus. This rule should likewise be applied to articles not the growth or produce of this Province at the time that they are imported in greatest abundance and when consequently they are cheapest. That in supplying these articles the *Purchas* should be obliged to pay to the *Bishees* three fourths of the price of every article previous to the purchase and the remainder upon the delivery of the articles agreeable to the sample, that the *Purchas* shall be obliged to furnish, but in the weighing of the articles the *Purchas* should be particularly

careful as the grain merchants or vendors of articles in general have different weights.

49th. Formerly if any person touched any articles coming for Jugunnath knowing them to be for his use they were severely punished, but now no respect or attention is paid them, therefore it is proposed that the *Purchas* always furnish the people who bring them with a written order signed with the seal of Jugunnath, and the person then offending to be punished as Government may direct.

50th. Formerly it was Customary for all the receipts and Disbursements of the Temple to be made by the *Dewul Purchas* jointly, but for the last three or four years Shewajee Ungtis the third Purcha has taken the whole upon himself and even rejects the right of the others to interfere. By this means Shewajee has the power of making away with what he pleases and if report does not belie him he has taken very good care of himself. To prevent embezzlement of this nature it is proposed that there be a regular Treasurer that the authority for all disbursements be given under the respective signatures of all the *Dewul Purchas* and the seal of Jugunnath that no disbursements without the signatures of all the *Purchas* be valid that all the receipts and disbursements of every description be brought to account and that the whole accounts of the Temple be once a year or oftener if Government thinks proper sent to the Collector, and the *Purchas* jointly made answerable for all deficiencies. In cases of absence from sickness etc. the *Purchas* may be permitted to appoint an agent to act for them.

51st. The lands of Jugunnath at present are settled for according to the will and pleasure of Shewajee Ungtis and there is every reason to believe the actual resources of them are never carried to the account of the Temple, therefore it is proposed that the settlements be made for those lands the same as with all the others or should it be deemed preferable that a measurement take place and that they be assessed at a fixed Jumma.

52nd. Pilgrims have lately been most unmercifully plundered by the *Singharees* etc. at the head of whom is Kishen Chander Mahapater. It was and still is customary for Pilgrims making offerings of cloth to the Idol to pay a fee but the amount was left entirely to the discretion of the Donor, Kishen Chunder Mahapater etc. now positively refuse any offering of the kind being made without a fee and moreover the fee paid to the Idol on this occasion is seldom brought to account in cash nearly equal to the value of the cloth offered the natural bad consequence attending this system of Rapine is that Pilgrims will not make those offerings and Jugunath will therefore be deprived of many pieces of cloth he would otherwise receive. It is therefore proposed that a fee of two percent be fixed for those who can pay and those who cannot be exonerated and any *Shewuck* demanding more be liable to punishment.

53rd. The *Dewul Purchas* of the Temple of Jugunath were accustomed to superintend and manage the *Takhoors* Nirsingnath, and the five Mahadebs, Lokenath, *Jumessur*, *Kopaul Mochun*[Kapalmochan], *Markund Isser*[Markandeswar], and *Neelkaunt Isser*[Nilakantheswar] in the Town of Poorshootum, besides all the other *Takhoors* which surround Jugunath but now they have entirely neglected them, they should therefore be compelled to pay them the usual and customary attention.

54th. At the great *Jattras* such as the *Ruth Jattr*, *Snan Jattr*, *Dol Jattr* and *Chundan Jattr*, the *Purchas* requested the assistance of the *Soobahdar* to prevent disturbances, and likewise to assist in getting the necessary articles for the performance of the *Jattras*. This should be continued as absolutely necessary to the due and Regular performance of those ceremonies.

55th. The Elephants of Jugunath are taken care of as follows: two by Shewajee Ungtis the maintenane of which is charged to Government, four by Gooroo Mookh Das, *adheecary* [adhiary] of *Mut Jugunnath* (Ballav) of which one is maintained at the expense of Government, and the remaining three are supported from the assets of the villages of Das Biddharpoor, Swanlo and Mohoora the resources of

which are mentioned in the List No.18. There are likewise four Horses mentioned in the list forwarded to me by the Board of Commissioners but I could not find more than three, one in charge of Shewajee Ungtis, one for the *Nakara* or Drum & the third in charge of Gooroo Mookh Das. This last was presented to the Idol by Monohur Das, who according to custom supported it but on the death of a Horse called Luckhee for whose maintenance *Khunja* or cash was paid by Government from the Revenues of the village of Alourung, Gooroo Mookh Das transferred this subsistence to the Arab Horse which Monohur Das gave and declares that Monohur Das has talked the payment for the subsistence of his gift. Tho' this cannot be clearly ascertained but by a reference to Monohur Das, yet considering the respectability and property of Monohur Das, it cannot be supposed that he would descend to such a meanness, and therefore strong suspicion attached to Gooroo mookh's embezzling the amount of this Horse's subsistence.

56. Formerly the Horses and the Elephants were under charge of one person but the *Burumcharee* whose power and authority was absolutely appointed whom he pleased to the disbursement of the money appropriated to these uses as also to the management of the lands for the proper appropriation of these resources it appears that the person in charge should be obliged to give in his accounts to all the *Purchas* jointly, that they should examine them, that if they found them correct they should seal and respectively affix their signatures to them and thereby render themselves responsible for any embezzlement or undue expenditure of these resources.

57th. In the Ganjam District there is a place called Peetul where certain descriptions of cloths are made for the use of the Idol and as these cloths are not made anywhere else the *Soobadar* of this province used to write to the resident, or some senior servant of that District, to request no advances might be made to the weavers till Jagunaths cloths were completed, as these cloths are deemed absolutely

necessary. Government may probably consider it expedient to issue some order respecting it.

58th. In order to collect the fines the *Purchas* may be directed to attach the *Khee* and fees of the *Shewucks* etc. until the whole be liquidated.

59th As it will require too much time to refer to government whenever the *Bhoge* is defiled or the Idol requires bathing, it is proposed that the management of the expenses attendant on them be left to the *Purchas* jointly.

60th. As the business of collecting Taxes from the Pilgrims must unavoidably be entrusted to the natives I have taken great pains to ascertain how it could be transacted so as to entirely prevent speculation and to ensure Pilgrims of every description and denomination from unnecessary detention and oppression, but I have not been able to hit upon a plan calculated wholly to answer these purposes. It has therefore suggested itself to me that as I cannot entirely prevent all the inconvenience of detention, oppression and speculation that the best mode is to give as little latitude for it as possible and therefore to have as few places of collection as the nature of circumstances will admit.

61st. Having the principal place of collection as formerly at the Atara nulla abuses may be practised as heretofore without the possibility of checking them I would therefore recommend that the only place of collection for pilgrims coming from the Northward be at the collectors *cutcherree* and the best mode of collecting that appears to me is by having a *Daroga* at Joobra Ghaut whose business it shall be, when Pilgrims arrive there, to make out lists of the number of Palanqueens, *Doolies*, Horsemen, Hackeries and Pilgrims on foot and to send them to the Collector's Cutcherree but he is to separate those who make objections to pay the rate which Government may choose to fix, either from inability or any other cause at the head of the list. The *Daroga* must mention the name of the *Sathooa*, and Pundas who have brought the Pilgrims. People of Rank who may object to come to the

Cutcherree for the purpose of paying the Taxes may be permitted to pay the amount to the *Daroga* who will send it with the name of the Pilgrim to the Collector who will then furnish him with a pass. The pass shall mention the number of Pilgrims and their quantity with the name of the *Punda* to whom they are made over but any Pilgrim not taking a *Punda* may have a pass for himself. Persons who may object to pay the Taxes from inability should be obliged solemnly or *Dhurrum* to declare their not being worth more than five rupees in which case they may pass free but should they have more, they should pay as the collector may think just provided the excess does not exceed the amount fixed by Government. To administer an oath on such an occasion, would be considered an act of violence and confining Pilgrims would be contrary to the justice and equity of the British Government. Therefore considering the bigotry of the Hindoo on a Pilgrimage, a solemn declaration of this nature may in general be relied on should however any Pilgrim come who will neither pay or make the declaration his pass may be refused him for two or three days. This measure is proposed in order to give the poor and needy an opportunity of seeing the Idol as well as the wealthy and opulent. Such pilgrims and those exempt as specified in List No.2 at least such as Government may deem right to allow to continue exempt shall receive a pass with the words 'Duty free.'

62nd. To check Pilgrims who actually come in Palanqueens, Doolies, on Horse Back, or in Hackeries from imposing upon the *Daroga* at Joobra Ghaut by leaving their conveyances at a short distance from the River it is proposed to have a *Daroga* at Nirsingpoor Ghaut situated to the Northward of Balasore whose duty it shall be daily to send an account to the Collector of the number of Palanqueens, Doolies, Horsemen and Hackeries that pass that Ghaut for Jugunath, with the names of the proprietors and the *Sathooas* or *Pundah* in whose charge they are. The reason for this measure is, because I shall hereafter mention the rates which I propose to be fixed on each description of conveyance, and therefore it is intended

to prevent Pilgrims eluding the rates to be proposed, by quitting the superior for the inferior mode of conveyance.

63rd. Another *Darogah* should be stationed at the Autara nullah to whom all passes must be delivered, on the back of which in order to save times he must affix his seal as a voucher of its having been shewn, and the Pilgrim will return it to the *Darogah* at Joobra Ghaut on his way back who is to send it to the Collector. The *Darogah* of the Autar nullah should likewise send daily by the *dawk* an account of the number of passes delivered on each day with the description of the quality of the Pilgrims. The *Daroga* suffering any Hindoo to enter the Town of Poorshootum without a pass should be held liable to a fine equal to the amount that would have been paid by the Pilgrim he suffered to pass and likewise to dismission from office.

64th. It has always been customary for the Pilgrims from Kunka Kojung [Kanika, Kujang] and of the *Purgunnahs* adjacent to those Territories to proceed by the way of the *Gunducha Mundup* [Gundicha Mandap] or Baloo Ghaut, where a *Daroga* must be stationed to collect the Taxes and which *Daroga* will furnish them with passes. The collections from these Pilgrims will not amount to much annually, and it is impossible to devise any plan to prevent embezzlement in the *Daroga* stationed there, unless the fear of Punishment and Dismission from office be sufficient.

65th During the rains the Pilgrims from the hill forts by the way of Khoordah cannot get to the Autar nullah, therefore a *Daroga* will be required at Mungala Ghaut near the *Tank of Markund* who will collect and furnish the Pilgrims with passes.

66th At Lokenath Ghaut a *Daroga* is requisite for the purpose of collecting the duties from Pilgrims coming from the southward.

67th All these *Darogas* should be obliged to send a daily list of Pilgrims whom they have allowed to pass with the amount of the Taxes collected from each and the money must be forwarded to the Collectors Treasury at the end of every

month. Another use of these *Darogas* will be to prevent Pilgrims from Bengal evading the duties at Joobrah Ghaut.

68th Near the above Ghauts there are several fords at which it will be necessary to station *Chuprassees* to prevent people passing these fords should be under the superintendence of the *Darogahs* to which they are nearest and for the purpose of guarding them each *Daroga* will require an Establishment. They are however specified in the accompanying List No.17 as likewise the names of the Fords and to what Ghaut attached.

69th. There are objections to fixing high rates to collections from Pilgrims of Inferior orders as it is the wish and intention of the British Government that no persons should be assessed above his means so as to enable him to pay his devotions with ease and convenience, it would be moreover, oppressive to the lower order to tax them equally with the superior. I have therefore specified in List No. 18 a lower rate of Taxation for Pilgrims of the former order than heretofore collected, and a higher for those of the latter. The increase to the last will not subject them to any inconvenience or deter any of that description from performing the Pilgrimage, but the former high rates for the first prevented many from coming who would otherwise have made a point of it.

70th. The rates for Pilgrims from the Southward were always low but as a deminuation[diminution] of the Tax for those from the Northward has been proposed, I conceive it but justice to decrease that for the Pilgrims from the Southward as the people from this direction are in general poor.

71st. To prevent the delay in enquiring and ascertaining the truth of the assertions of the inhabitants of the Northern side of the Mahanudee[Mahanadi] and in collecting different small sums for residents of different villages I recommend that the whole of those people be assessed alike and that all the inhabitants of this side of the Mahanudee except those in the Territories of *Gurjauts* be exempt as heretofore.

72nd. As the passes for the Pilgrims could be more liable to be forged, and less easily discovered if written I would recommend the passes being pointed with vacancies left for the names, numbers of Pilgrims and the date of their being issued.

73rd. I have now mentioned every circumstances that has occurred to me for the information of the Board, however should there be any thing which has escaped me and which the Board deem it necessary to be acquainted with, I believe I have it in my power to furnish them with it immediately.

I am Sir,
/ Signed C.Grome
Collector.

Zh - Jugunath
Rev. Departt.
The 10th June 1805

ACCOMPANYING LISTS

List No.1

Enclosed in a letter to the Commissioner under date 10th June 1805.

Places of collections and the specified amount of collections from every description of Pilgrims :-

At the commencement of the Maurbhunze [Mayurbhanj] Country
Goozur Khoontah [Khunta] -

	<u>R</u>	<u>A</u>	<u>G</u>	<u>C</u>
	[Rs]	[Anna]	[Ganda]	[Kada]
In coming to Jagunnath each Pilgrim	1	4	-	-
Each Elephant	5	4	-	-
Each Horse	-	8	-	-
In going from Jugunath each Pilgrim	1	-	-	-

There is a subordinate Ghaut named Faundeas

[Subordinate Station] -

Gover Ghautey [Jobra ghat]

Goozur Nirsingpoor [Narsinghpur]

In coming to Jugunath each Pilgrim	8	-	-	-
Each Elephant	2	10	-	-
Each Horse	-	4	-	-
In going from Jugunath each Pilgrim	-	4	-	-

At the Balessur [Balasore] Boundary :-

Goozur Bustah [Basta] -

In coming to Jugunath each Pilgrim	-	10	-	-
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There are subordinate Ghauts as follows-

Ramchunderpoor- [Ramchandrapur]

Ghaureereah-				
Baungeereah-				
Fullear-				
In coming to Jaganath each Pilgrim	-	10	-	-

Faundee or subordinate station Saurawghat				
In coming to Jagunnath each Pilgrim	1	-	-	-

At the Borders of Neelgree-				
Goozur Ectarpoor-				
In coming to Jugunath each Pilgrim				
pays to government	-	10	-	-
as Jagunnath Takhoor has a list [link] in Neelgree				
he receives	-	1	-	-
and the Ghautumala	-	-	10	-

Goozur Soaroa [Soro] -				
In coming to Jagunnath each Palanqueen or Doolies 1		4	-	-
Each Banghee Burdar	-	4	-	-
Each Cooly	-	2	-	-
Each Horse	-	4	-	-
In going from Jugunnath half of the above duties-				

Goozur Jobrah [Jobra]				
In coming to Jugunnath each Pilgrim	1	-	-	-

Description of Pilgrims	Rahadary	Chowtra or Goojur	Russoom	Amt.
Pahareah Neepaul [Nepal] Ausam [Assam]	2 5 5 -	10 12 15 -	1 3 - -	14 5 - -
Beter Goureah	2 5 5 -	7 10 15 -	1 3 - -	11 3 - -
-do- Bangeyburdoos	4 4 5 -	5 11 15 -	1 2 - -	11 3 - -
Goureah	2 10 5 -	7 5 15 -	1 3 - -	11 3 - -
-do- Bangeyburdoos	4 6 5 -	5 9 15 -	1 3 - -	11 3 - -
Golah Dess	3 5 5 -	6 10 15 -	1 3 - -	11 3 - -
-do- Bungeyburdoos	4 - 5 -	5 15 15 -	1 3 - -	11 3 - -
Jharreah	3 1 5 -	6 14 15 -	1 3 - -	11 3 - -
Puschemah	3 15 5 -	6 - 15 -	1 3 - -	11 3 - -
-do- Bungeyburdoos Gurreywan				
and Bearers	5 3 5 -	4 12 15 -	1 3 - -	11 3 - -
Goozratty	1 15 5 -	8 - 15 -	1 3 - -	11 3 - -
-do- Bungeyburdoos Gurreywan	3 3 5 -	6 12 15 -	1 3 - -	11 3 - -
Augurwalla	2 15 5 -	7 - 15 -	1 3 - -	11 3 - -
-do- Bungeyburdoos Gurreywan	4 3 5 -	5 12 15 -	1 3 - -	11 3 - -
Ballessore Bender [Bandar]	1 2 5 -	5 11 - -	- - - -	6 13 15 -
Sing Bhuye [Singhbhoom]	- - - -	4 8 - -	- - - -	4 8 - -
Goozratty	- - - -	7 6 - -	- - - -	7 6 - -
Augurwalla [Agarwal]	- - - -	6 6 - -	- - - -	6 6 - -
Goura Koomty	- - - -	6 8 - -	- - - -	6 8 - -
Kindo Jhureah Baudhooah Baudeah Puschimah	- - - -	5 6 - -	- - - -	5 6 - -

[illegible]

List No. 2

List of Persons exempted from Duties.

Names of Pilgrims etc. exempted from the payments of Governments Duties	The number of Pilgrims including the person exempted who don't pay to Government.	Amount of duties not collected			
		Rs.	Anna	Ganda	Kada
Autaram dass Satooah	2	22	6	-	-
Ramkaunt dass -do-	2	22	6	-	-
Gopeechurn doss -do-	2	22	6	-	-
Churn dass -do-	1	11	3	-	-
Gobeend doss -do-	1	11	3	-	-
Bullye doss -do-	1	5	-	-	-
Hurry doss -do-	1	5	-	-	-
Brejakissore doss -do-	1	5	-	-	-
Pauntdooreeah Gopeechund doss	7	79	5	-	-
Singoo Dwaree Gopaul Doss	2	22	6	-	-
Rugoonath Missru of Rawootrapoor	1	11	3	-	-
Lokenath Missru	1	5	-	-	-
Rugoo Pahary	3	15	-	-	-
Shewucks of Gopeenauthjee	2	10	-	-	-
Hurry Missru	1	5	-	-	-
Beenack Baeniputty	1	5	-	-	-
Juggooly Ruth	1	5	-	-	-
Ruggoonath Missru	1	5	-	-	-
Muckoonda Khurunga	2	10	-	-	-

Shewuck of Bauliah Nilkunt	1	5	-	-	-
Bhooreeah Gunga doss	2	10	-	-	-
Dassrutty Naik astronomer of the Temple	1	5	-	-	-
Juggooly Mahapater <i>Shewuck</i> of Lokenath	1	5	-	-	-
<i>Shewuck</i> of Bally Hurchundy	1	5	-	-	-
Bhugwann doss of Dytaparah	2	22	6	-	-
Bawan Raygooroo of Markundessur Sye	2	10	-	-	-
Son of Rybanputty	4	20	-	-	-
<i>Gurrienty</i> Bissen doss of Markundesssur Sye	2	10	-	-	-
Mully Pundah <i>Shewuck</i> of Berrah Lokenath	1	5	-	-	-
Upperty Missru of Matty Mundup Sye	1	5	-	-	-
Lokenath Burmah of -do-	2	10	-	-	-
Bissummer Missru of khoondybet shye	1	113	-	-	-
Birket Kessen Doss of -do-	1	5	-	-	-
Juggarnaut Mahapater <i>Dewul Poorohit</i>	1	5	-	-	-
Dundpany Missru of Bally Shye	1	5	-	-	-
Kabbee Chunder of Koodyebet Sye	1	5	-	-	-
Bhojaney Gobind Doss	1	5	-	-	-

The *Bramuns* of the following Tributary Rajahs who sent on their part at the 12 *Jattras* exempted from the payment of Government duties -

Kodelah autgur [Kodala Athgarh]	1
Khully Kote [Khallikote]	1
Dhurra Khote [Dharakot]	1
Sher Gur [Sergarh]	1
Burra Gur [Baragarh]	1

The undermentioned Tributary Rajahs are exempted from the payment of the Duties of Bungeyburdars for carrying sacred food for their own use in the month of Carttick [Karttik] viz.

Rajah of Teegeereah [Tigiria]	27 Baugey's
-do- of Burrumbah [Baramba]	11 -do-
-do- of Khunduparra [Khandapara]	30 -do-
-do- of Duspallah [Daspalla]	28 -do-
-do- of Hindole [Hindol]	12 -do-
-do- of Dumparah [Dampara]	7 -do-
-do- of Banky [Banki]	22 -do-
Nauth Sawstra aut Garpattee [Illegible]	50 -do-

The attendants of the following *Mutdharees* and *Gosyn* with their families who are exempted from the payment of Government duties viz.

Matt Jagurnath Bullub

- do- Kissenchund Deb Gosain
- do- Boojodeb Gosain
- do- Sittladeb Gosain
- do- Chubby doss
- do- Mungoo
- do- Sreeram doss
- do- Ramjee
- do- Summad [Samadhi Math(?) belonging to Ramanuja sect]
- do- Pooroosuttum Udeykary
- do- Radabullabey
- do- Vankotachary
- do- Rugnath Tirth

-do- Muhessuranaund Swamy
-do- Narain Tirth
-do- Basoo Deb Tirth
-do- Awooliah Gosain
-do- Termally
-do- Ooturpassa
-do- Sunjamatter
-do- Gungamatta
-do- Radacaunt
-do- Kunneeka

The following description of persons are exempted from the payment of the Government duties viz.

Nittanand Bungo Gosain Odit

Bungo Gosain Aucharjee Bungo Gosain - with their attendants

Singers :-

Sick Pilgrims who have no hopes of recovery -

Dundee

Sunnassee [Sanyasi]

Chapadharies

Nagahs

Oodasins

Seeks

Kubeer punty

Buruckto Byraghees

Brummocharies

Principal Pundits

Government Officers

Inhabitants of Poorshuttum with their families

Cloth Merchants of Barampore [Berhampore]

Kanch Bungeys and Jawooliah

Merchants of Barampore and Mohuree

Swar Bhukarey Deegid of Basooly Sye	2	10	-
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Byragey of Ballyhunta	1	5	-
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Lokenath Banputty of Koondeybet Sye	1	5	-
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Bulbudder Bermochary of Balley Sye	1	5	-
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Purryharry Neejug Kurnmoney Mahapatter etc.	2	15	-
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Juggunath Paharage	10	74	12
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Gunness Pundah <i>Shewuck</i> of Beemolah	1	5	-
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Dyaniddy Pundah <i>Shewuck</i> of Surrosutty	1	5	-
--	---	---	---

Basso Khoonteah <i>Shewuck</i> of Luchmey	1	5	-
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Hurrybundoo Mahajun etc. *Sehwuck* of

Muddun Mohun	2	10	-
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Bhugawandoss *Shewuck* of Balamber

of Mackundessur Sye	1	5	-
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Patty Mahapatter of Dandmor[Dandimal] Sye	1	5	-
---	---	---	---

Bissen Dut Bassooly Sye	1	5	-
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Nursing Bheeterchoo	2	10	-
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Neelardey Kur	1	5	-
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Govind Mooderuth	1	5	-
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<i>Sebucks</i> of Chytun Maha Perboo	1	5	-
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Gopu Khoonteah of Bassooly Sye	1	5	-
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Muckerry Pandah <i>Sebuck</i> of Pattitpabun	1	5	-
Bhagawan Missru of Bassooly Sye	1	5	-
Gungadhur Missru of Gourbar Sye	1	5	-
Kubber Bawoorey Kur of Mackundessur Sye	1	5	-
Mazee Merdah jaggernaut etc.	2	10	-
Bulbuddhur Missru of Gourbar Sye	1	5	-
Petamber Doss <i>Beesno</i> of Simlah(?) Mut	2	10	-
Ramkissen Missru	2	5	-
Setuldeb <i>Gosain</i>	100	-	-
<i>Ruth Puttahihs</i> or the people who brought timbers for the use of <i>Ruths</i>	-	-	-

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List No. 3

Nitto Shewa (Nitya Seva) daily ceremonies Mungul aurutty [Mangal Arati] is begun when 2B. hours of the night remain.

Poorshootum uppokoss[*abakash*] - furnished before sunrise.

Gopaul Bullub..... furnished by 2 hours after day light.

Suckal Dhoop..... furnished by 10 hours after day light.

Juggernath bullub uppokoss 14 hours after day light.

Mudannoo[*Madhyahna*] Dhoop furnished by 20 hours after day light.

Poorshootum Bullub Uppokoss-

Shyun[*Sayana*] or Pohroo arutty [*Pahada arati*] -

Terapitah uppokoss [*Teraphita avakasha*] -

Shundiah arutty [*Sandhya arati*] is furnished when 2 hours of the day remain -

Shundiah Dhoop furnished by 6 hours after dark.

Burrasingar uppokas [*Badasinghara Abakasha*]

Chundun Lagy [*Chandan lagi*] is furnished by one pahar of the night.

Burra Singar Bess [*Badasingara vesa*] -

Burra Singar Bhoog -

Bullub Bhoog

Poospaunjeelly [*Puspanjali*] -

Puhoora arutty -

Shyun - furnished by 12 at night.

The *Bramins* and all the other servants of the Temple join in these daily Ceremonies but they do not receive any fees for it, but merely their respective allowances and *Khetee (Khei)* or allowance of *Mahapershad*.

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List No. 4

Annual Jattras.

- Sooneah Jattr [Sunia jatra] -
Pabetra [Pabitra] Jattr -
Parsh Pureeburtun [Parswaparibartan] Jattr -
Debraj Bundapunda (Bundapana) Jattr -
Bamun Junnum [Baman Janma] Jattr -
Endrodhuj [Indradhwaja] Jattr -
Unnunto Brito (Ananta Brata) Jattr -
Endergovind Chund Bundapana [Indragovinda Chandra Bandapana] Jattr -
Asin Purb [Aswina Parba] Jattr -
Mahalyah Surdh [Mahalaya Sradha] Jattr -
Dussharrah [Dusserah] Jattr -
Baul Dhoop [Baldhoop] Jattr -
Coomaur Occhub [Kumarotsava] Jattr -
Poyah Seeradh Jattr -
Bhatru Dutteea [Bhatru Dwitiya] Jattr -
Oothapun [Utthapana] Jattr -
Sharodee [Sharadiya] Rass or Gopeeliluah [Gopalila] Jattr -
Govinda Ubbeseek [Abhiseka] Jattr -
Churruck [Chadaka] Jattr -
Proshootum Asstomy Jattr -
Kirtaka Addy Deepabully [Kartik Adya Dipabali] Jattr -
Oroon Sustey [Odhana Shasthi] Jattr -
Nubannoo [Nabanna] Jattr -

Buckool Umabussa [*Bakul Amabasya*] Jattrā -

Poossa Ubbeeseck [*Pusyabhiseka*] Jattrā -

Basant Punchamey Jattrā -

Maug Suptomey [*Magha*] Jattrā -

Sibratree Jattrā -

Jakar [*Jagar*] Jattrā -

Basunt [*Basant*] Rass Jattrā -

Doolee [*Dola*] Jattrā -

Nabbo Puttreeka [*Naba Patrika*] Jattrā -

Chytoe Goondecha [*Chaitra Gundicha*] Jattrā -

Ussuck Ustomey [*Asokastami*] Jattrā -

A

	Resee Sringo [<i>Rushyasruna</i>] Jattrā
	Junnum [<i>Janma</i>] Jattrā
	Jaggoa Ruth Jattrā
	Bebaho Jattrā
Ram Junum	Bunobass [<i>Banabas</i>] Jattrā
Jattrā	Mya Mergo [<i>Maya Mruga</i>] Jattrā
	Lungaka Pooaris [<i>Lankapodī</i>] Jattrā
	Shetbund [<i>Setubandh</i>] Jattrā
	Rabunbud [<i>Rabanabadha</i>] Jattrā
	Ram Ubbiseek [<i>Rama Abhiseka</i>] Jattrā

Dumonuck [*Damanaka*] Jattrā

Chundun [*Chandana*] Jattrā

Jalkererah [*Jalakrida*] Jattrā

Neladry Mohoduddy [*Niladri Mahodaya*] Jattrā
Nrisingo Junmo [*Nrusingha Janma*] Jattrā
Mahadeb Bebaho Jattrā
Rookooney hurrūn [*Rukmini harana*] Jattrā
Chumpuck Jattrā
Senain [*Snan*] Jattrā
Aanabshur [*Anabasara*] Jattrā
Netro oochub [*Netra Utsav*] Jattrā
Ruth Jattrā
Hara [*Hera*] Pūnchaumy Jattrā
Srābun Jattrā
Joolun [*Jhulan*] Jattrā
Chucker Buha [*Chakrabuha*] Jattrā
Cheta Nagey [*Chitalagi*] Jattrā
Gamah Purb Jattrā
Rakhee Nagey Jattrā
Nundoo ootsab Jattrā
Supto Poorey aumabussee [*Saptapuri Amabashya*] Jattrā
Hurrey taleka [*Haritalika*] Jattrā
Resey [*Rusi*] Pūnchamey Jattrā
Luckey Broto [*Laxmi vrata*] Jattrā
Toola Sungkranty [*Sankranti*] Jattrā
Dhunnoo Sungkranty
Pyelay Bhoog [*Pahilibhoga*]
Mucker Sungkranty

Mess Sungkranty

Kurkut Sungkranty

Puncho Purb Jattr

Raj Junum Debas [*Raja Janma Divas*] -

Rany Junum Debas [*Rani Janma Divas*] -

Rajar Baper Seerad

Soodosah Purto [*Sudash vrata*]

Saubetree Amabassa [*Savitri Amabasya*]

Rajosullah [*Rajahsvala*]

Gooroobar Marjanah Jattr

Akunth Jattr

Jaugur Beesy Jattr

Nuckhatur bandapunna [*Nakshatra Bandapana*]

Rooheney, Jyesta Shrebunna [*Rohini Jyestha Sravana*]

Akadussey Barraah Jattr [*Bada Ekadasi*]

Mahadeep Jattr

Parsh Akadussey [*Parsva Ekadasi*] -

Ootapun Akadussey -

Bhuymay Akadussey [*Bhaimi Ekadasi*] -

Sawan Akadussey [*Shravana Ekadasi*] -

Sumbhoo Akadussey [*Sambhu Ekadasi*]

Gooroobar Ubbeeseek

Chundeer Grahan [*Chandra Grahana*]

Soorjo Grahan [*Surya Grahana*]

Chutoor Dussey Poojah [*Chaturdasi Puja*]

B

Bhadur Kistno Saptammy

[*Bhadra Krushna Saptami*]

C

Kishenjunm Jattrā

[*Krushna Janma Jatra*]

Jehore [*Jeuda*] Bhoog -

Badur Kistno astomy [*Bhadra Krushna Astamī*]

Nund Oochub [*Nanda Utsava*]

Pootnabudh [*Putanabadha*]-

Beejlee Prestan [*Bijuli prasthanā*]

Jummona Khaturbundapana

Shobodra Junnum [*Subhadra janma*]-

Dussomy Bhrumony Jattrā

Mirtica Bhakun [*Murtika Bhakshana*]-

Turnaburto Budh [*Trunabartta Badha*]

Namkurrūn [*Namakarana*]

Sokut Bhunjun [*Sakatabhanjana*]

Butsa Soorbudh [*Batsasur badha*]

Brisobho Shoorbudh [*Brusavasura badha*]

Jamlalarjoon Bhunjun

Phul Bhuckkun [*Phala Bhakshana*]

Paesh Bhoog

Baka Soorbudh [*Bakasura badha*]

Agha Soorbudh [*Arghasura badha*]

Bunbojee [*Banabhojī*] Bess

Kallaeadamun [*Kaliyadamana*] besh

Dhenooka Surd budh [*Dhenukasura badha*]

Prelambausoor budh

Jhuggianobhikha [*Jajnannabhiksha*]

Nundoo Oochab [*Nanda Utsava*] and

Durga Junmo

Pootna bud [*badha*]

Bhurmoney (Bhramani) Jattrā

Naum Kurrūn

Mirticka Bhukun (Bhakshana)

Turnaburto bud	Dabagnee Jattr
Jumlah urjoon [<i>Jamalarjuna</i>] Bhunjun	Buster hurrin [<i>Bastraharana</i>]
Suckla Soorbudh	Neekoonj Leela
Sundsoor bud [<i>Sandhasura badha</i>]	Undhprestaub
Cooteka	Mundun Jattr
Jshirka	Danleela
Backasoorbud [<i>Bakasura badha</i>]	Bosmasoorbudh
Uggasoorbud [<i>Arghasura badha</i>]	Rassbhasoorbudh
Bundhoo Bess -	Luboneeth Bhokun [<i>Nabaneeta bhakshana</i>]
	Ocroor Prestaub [<i>Akrura prastaba</i>]
	Coobjee [<i>Kubja</i>] Prestaub
	Rajuk Mahhun
	Dhonoobhango [<i>Dhanubhanga</i>]
	Mullooudh [<i>Mallayuddha</i>]
	Mothrahautjoon [<i>Mathurahatajoon</i>]
	Cooboloiapeerbudh [<i>Kubalayavira badha</i>]
	Kungsbudh [<i>Kansa badha</i>]
	Oggurshen [<i>Ugrasena</i>] Raja

A. These Jattras mentioned in the Margin opposite to the Ram Junam Jattr are inferior Jattras belonging to this one principal Jattr -

B. These Ceremonies are performed first on the Birth day of the Raja of Khoordah 2nd on that of his wife 3d. the anniversary of his father's death, and the remaining three are ceremonies performed for different events which occur in his family.

C. The Jattras mentioned in the Margin opposite to the Kishen Junam Jattr are inferior Jattras belonging to this one principal Jattr.

xxx

List No. 5

Ceremonies performed by Pilgrims resorting to the Temple

1st. On entering the Temple they present a *nuzur* or present to the God either in Jewels, cloths or money & this done by depositing it on the *singhasun* or throne upon which Jugunath is placed. There is no fee paid for this ceremony. The amount of the present is credited in the accounts of the Temple and is generally expended in repairing the Silver plates or *Punkhas* or other silver articles belonging to the God. Those Pilgrims who present Horse, Elephants, Cows, Bullocks, Palanqueens, Chowrees, aranees or silver handled *Punkhas* Chattahs etc. etc. pay to the *Purchas* certain fees which is levied agreeably to the Ranks of the person or value of the article presented but there are no fixed rates.

2nd. There are four kinds of *Dhujjas* or sizes of cloths & silks which some Pilgrims give to be bound to the wheel on the top of the Temple and which pay fees - the *Dhujjas* are :

(i) *Dhujja* is cloths that reach from the wheel to the sea towards the Southward, which the Pilgrim who presents it holds in his hand while Bathing.

(ii) *Dhujja* is cloths that reaches from the wheel down to the Churnamrutt Koond or drain through which the water with which the temple is washed, flows[flows] into the inner Court in which is a square reservance [reservoir] & in this the Pilgrim stands with the end of this *Dhujja* in his hand and is bathed by it.

(iii) *Dhujja* is one piece of cloth, & it signifies not what its length may be.

(iv) *Dhujja* is Remnant of cloths made into the shape of flags. The three former *Dhujjas* are taken down in a day or two and are deposited in Jugunath's store-room but the last is allowed to fly till it is torn or till it shows signs of tearing. For these *Dhujjas* the *Duchana* or fee to Jugunnath is, one Rupee for each Rupees worth of cloth, the choonra or person who fastens the cloths to the wheel, receives four annas in each Rupee and the four *Purchas* receive cash one anna in each Rupee - the Turrow or accountant of the Toshuk Khana or Store Room, one anna per Rupee the *Dhujja suta* or person who gives directions about putting up the *Dhujjas* one anna per Rupee. The senka or Person who receives the *Dhujjas* and shews them to the *Purchas*,

Turrow & Dewul Currun by whom the prices of them are fixed, one anna per rupee. Dewul Kurrun and the other writers in the Temple two annas per Rupee. Besides these fees the person who gives the second Dhuja pays in additions fifteen Rupees to Jaganath for bathing in and drinking the water of the Churnamutt Koond. The Servants of Government were exempt from these fees.

3rd. Such of the Pilgrims as choose to adorn Jugunath with cloths or Jewels pay fees agreeably to their Rank in life or the value of the article given and half the amount is appropriated to the use of Jagunath and the remaining half is divided between three Singaries Bahar Bhundar Mehkap or Superintendent of the store room on the outside Chungra Mehkap or person presenting the cloth to the Singaries who puts the cloths on Jugunath Bheetur Bhundar Mehkap Superintendent of the stores in the Toshuk Khana Khoonteeas in waiting or kind of Chobedars, Purchas and Dewul Kurruns.

4th. Such of the Pilgrims as can afford it & like to do it, have the *surbang chundun* performed that is give a number of sweet smelling ingredients such as camphor sandal etc. to be rubbed over the body of Jagunnath and then cloth[e] him, with new cloths. On this occasion it is customary to give Jagunnath twenty five Rupees worth of Bhoge and fees but no particular sum to the three Singarees the Bahur Bheetur Bhundar Mehkaps & the Khoonteeahs and Chungra Mehkap. The second receive half as much as the first and the third only half as much as the second and the Bhoge or Purshaud is divided amongst all the descriptions of servants in waiting. This ceremony is performed at night.

5th. Some Pilgrims dress Jugunath in a *Jhama* of flowers & give a small quantity of Bhoge to Jagunath, this is called the *Phool Jhama*.

6th. The Gujood Dharun Bess [Gajauddharana Vesh] is another Ceremony performed by the Pilgrims of superior Ranks, the Rogoonath [Raghunath] Bess Bhuster Hurrin [Bastrahara] Bess & Moorlee Dhar Bess, are also Ceremonies of the same kind but differ only as they represent Jugunath in different forms and shape. There are no Established fees for these Ceremonies but the Pilgrims who cause them to be performed voluntarily distribute money amongst the servants of the Temple.

7th. The Keel [Koel] is another Ceremony performed by the Pilgrims which is merely giving Bhoge to Jagunnath, which is afterwards distributed amongst the poor who

assemble for the purpose of partaking of it in the place called Koel or to the servants of the Temple.

8th. Another Ceremony is the Chupun Bhoge so called from its consisting of fifty six different kinds of dishes.

9th. Pilgrims of inferior rank sometimes give small Bhoges or flowers.

10th. It sometimes happens that Pilgrims having with them a person into the Temple and agree with a Maha Suar or Inferior swar to give a certain sum of money with the interest of which he is to present daily Bhoge of Jugunath sufficient for the consumption of one person which mahapersaud the swar shall give to the person who has accompanied him and this person on his part agrees to fan Jugunath or sweep his Temple or do something in the Temple in return for the mahaPersaud. The agreement which is entered into between the Maha swar etc. and the person who advances the money is a written one, and it is delivered by the Pilgrim to the person who is to receive the daily MahaPersaud.

11th. Inhabitants of Hindoostan think it right to walk round the throne for which those of superior rank pay $P. 4.12\frac{1}{2}$ *gundahs* and those of an inferior $P. 3.7\frac{1}{2}$ *gundahs*.

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List No.6

Ceremonies performed when any impurities happen in the Temple with an Account of each called Moho snan[*Mahasnana*].

If between the Door Jy Beejy [JOY-BIJOY] - the *singasan* or throne any person shall spoil or make water, or blood falls or if any person shall touch the Deity or the Poojarees at the time of Pooja, Jugunath must bathe and the expenses are paid by the Purriaree Neejoog. They amount to 5. *K.4 Puns*.

If during the time of Serving of the Bhoge after the place where Jugunath resides is clean and the cloths are fixed to the door and Chundun Lakree [Chandan Argali], any of the impurities above mentioned occur the God must bathe and the Bhoge is spoiled. The expenses of Bathing viz. 11 *Kawens 4 pun* and the amount of the bhoge which is spoiled is to be liquidated by the Puriaree Neejoog.

If any person dies within the four outer gates or a Mussulman or any person of low caste, or any dog, or any bone, should fall or any impure thing fall on the Cook room, Jugunath must bathe and the Bhoge is ruined. If any of these has been committed by mankind the offender is seized and made to pay all expenses but if he is unable to pay them, Government must pay for the Bhoge supplied by it, and for *snan* the amount of which is 100 *Kawans*.

4th. On the day of any Jattrā if any impurity occurs by which Jugunath must Bathe or the Bhoge is spoiled the Purrearees must pay it, but the cloth, sandal, camphor etc. must be paid for by Government. The expense of *snan* is 11. *K. 4 Puns*.

5th. If any person who has not been accustomed to go into the Cook rooms should enter there, the whole of the Bhoge is destroyed and the fire by which it is cooking is rendered impure and Jugunath must bathe. If the person causing this loss cannot pay, Government must pay, it amounts to 11. *K. 4 Puns*.

6th. If any of the impurities mentioned in the first articles happens in the Cook Rooms, the Bhoge is destroyed and Jugunath must bathe. The expense defrayed as above it amounts to 11. *K.4 Pun*.

7th. If any Pilgrim should put on Jugunath a new unwashed Cotton cloth or a drop of lamp oil should fall on him or any *mahaPurshad* should fall or be put on the *singhasan* Jugunath must bathe. In the first instance, the Pilgrim must pay the expenses, in the second and third the Person causing it or in case of inability, Government must pay them. If any of these accidents happen at the time of performing the Pooja the expenses are 11. *K.4 P.* or at any other time 5. *K. 4 P.*

List No. 7

Customary fee to the officiating *Shewucks* of the Temple.

Poojarees Fees.

5 *Gundahs* per *Handee* of Boiled rice with small one of Curry Serving up *Bhoog* to Jugunnath.

..... *pun*¹ Cowries and a dish of sacred food for giving *Chupun Bhoog* 56 Dishes of different kinds of victuals to Jugunnath.

For giving *Bhoag* to Jugunath in bread or in sweetmeats one sweetmeat in a Hundred.

Fees of Dytahs[Daitas] and Puttees [Patis].

From the 13th day of the Moons age in *Jyte* [Jyestha] till the 15th/ or the day of *Senan Jattr* [Snana Jatra] and from the 1st Day of the Moon in *Ausaur* [Asadha] till Jugunath comes back from Goondeecha Mundup to his former place or Temple, the Dytahs and Puttees receive any presents that are made to the Idol with the exception of Elephants, Jewels, *Chaworees* and *Chattas* the two latter with wooden Handles, and during the above period the Dytees and Puttees receive fees for the *Dhujjas* one anna for Pilgrim who comes in the month of *Ausaur*, this fee has been resumed this ten years past.

From the day of *Senan Jattr* till the *Oobha Jattr* the Dytahs and Puttees are entitled to every kind of *Bhoog* taken into the inner part of the Temple. From the 1st day of *Ruth Jattr* and while Jugunath stays in the *ruth* any *Bhog* given to Soobudra Takooraney [Subhadra Thakurani] is the right of the Dytahs and Puttees. In the time of *Cheeta lagee*, *Rawo* [Rahu], *Rekha lagee*, *Gomah Purb* [Gahma purnima], *Koomar Purb* [Kumar purnima], *Lekha ustomey* [Lekha Astami], *Pyeta Lagee* [Paita lagi] and *Chukerbera* [Chakrabula], any presents made by Pilgrims to Jugunath are claimed by the Dytahs and Puttees. From the 13th day of the Moons age in *Jyte* till *Nillardeebjeejoy* or the day of Jugunath arrival at the Temple any presents made by Khundites belong to the Dytahs etc.

Dytahs and Puttees were always Exempt from the payment of Government Duties. Duties upon all articles for their own use and which they serve up for the Idol.

1. The portion defaced.

Fees of Singarees.

If any Pilgrim make the Rugoonath *bess* or any other *bess* that is altering the figure of the Idol or presents any jewels, cloths or any thing which may be useful for the body of the deity he pays a certain sum or *Dutcheena*, but there is no fixed rate for it.

Paddy Merchants who bring Paddy for sale to Poorshuttom pay to the Singarees 3 *pun* cowries per Bullock.

Fees of Bheeturchoo Mahapater.

Every Pilgrim giving *Bhoge* to Jugunath gives a portion of Mahapersaud to the Bheeturchoo.

At the time of Bathing Jugunath if any Shewuck takes a Pilgrim into the inner part of the Temple they receive a present but there is no fixed rate for it.

Fees of Chutisha Neejoog Naik.

If any Shewucks or Servants of the Temple sell their Employments their *Chooly's* and *Punty's* they pay one anna per Rupee on the amount they receive. If any Pilgrim gives the Bhoog called Kowel and *Chupun Bhoog* they give the Neejoog naik a portion of the sacred food.

Fees of Chamoo Khoonteah.

If any Pilgrim makes the Rugoonath *Bess* or any other *bess* or presents any Jewels or cloths or any other articles to the deity he pay's a certain sum *Ducheena* or fee to the Chamoo Khoonteah, but there is no fixed rate.

The flower sellers of the Temple pay fees at the rate of 7 *Gundas*- 2 *Caurees* per *Pun* on the amount sale of Flowers.

If any Pilgrim presents any money on the *singasun* or throne the Chamoo Khoonteah get one anna per Rupee.

If any Pilgrim of the western part of the Country or Hindostan wishes to go round the *singasun* or throne he must pay a fee in Cash or in sacred food.

Fees of Bhander Macap and Palliah Macap.

If any Pilgrim makes the Rugoonath *bess* or any other *bess* or presents any Jewels, cloths or any other articles to the deity he pays a certain sum for *Ducheena* or fee but there is no fixed rate.

If any Pilgrim presents any money on the *singasun* or throne one *anna* per Rupee is given to these Shewucks.

If any Pilgrim of the western part of the country or Hindoostan wishes to go round the *singasun* or throne he must pay a fee in cash or in sacred food.

If any Pilgrim Mutdharee or the Inhabitants of Poorshuttum fans or waves the Chawree round Jugunath they pay a certain sum for *Ducheen*a or fee but there is no fixed rate.

Fees of Puttree Burroo Gurrah Burroo and Swar Burroo.

11 Cowrees for serving a large Hundee of Boiled rice with a small one of curry to Jugunath.

1/2 sweetmeat for serving up 100 sweetmeats to Jugunath.

9 Pun Cowrees and half a dish of sacred food for giving *Chupun Bhog* or 56 dishes of Different kinds to Jugunath.

Fees of Faruck or Chureedar.

When the PurriaRys and Bheetur Sebucks shew Jugunath to the Pilgrims they give the Farucks two annas in each Rupee which they receive themselves.

If any Pilgrim Mutdharee or the Inhabitants of Poorshuttum fans or wave the Chowree round Jugunath they pay a trifling Sum as *Ducheen*a but there is no fixed rate.

Fees of Swar Maha Swar.

To cook one large Handee of rice with a small one of curry on account of *Bhoog* given to the Inhabitants of Poorshootum 2 Puns each and for a small Handee named *autkea* 10 Gundas. If they Cook for Pilgrims they receive 2 Puns 10 Gundas per large Handee of rice and for a small one of Curry 13 Gundahs and 3 Cowrees and for a Koorah or Small Handee of *Kheer* or a kind of Boiled rice 16 Gundahs 3 Cowrees and for sweetmeats and Bread and 5 annas per 100 and for the Inhabitants of Poorshuttum 4 sweetmeats per 100.

For cooking provisions for Kowel 10 Rupees except the abovementioned fees and for cooking *Chupun Bhoog* 2 Rupees.

Fees of Purreawrys.

If the Singarees or any other Sebucks shew Jugunath to any respectable Pilgrims the Purriaury's stay with them and of the sum which is paid by the Pilgrims the Purriaury's get 11 annas share and Singarees etc. 5 *ans*.

If the Singarees or any other Sebucks shew Jugunath to any *Lall Jattree* of the sum which is given as fee - The Purriaury's receive 2 Rupees from each and the Singarees 1 Rupee excepting at the *ruth Jattrra* when the Purrearees receive 1 Rupee 8 *annas* and the Singarees etc. only 8 *annas*. A Purriaree who shews the Idol to any man of property leaves the fee to his discretion but from all *Jattrees* or Pilgrims paying full rates 3 Rupees each but from the Poor any thing he can get.

If any Singarees etc. shew Jugunath to Ooreeah Pilgrims the Purreary's receive two thirds of the fee which is paid by the above Pilgrims and if the Purrearees shew the Ooreeah Pilgrims to Jugunnath they receive 3 *Pun cowrees* from each.

Fees of Changrah Mecap.

If any Pilgrim makes the Rugoonath *bess* or any *bess* or presents any jewels, cloths or any other article to the Idol he pays a certain *Ducheena* or fee, but there is no fixed rate.

When Purchas Dewans or any respectable *sebucks* receive *seropah* etc. present from the Temple they pay a fee but there is no fixed rate.

When any Mutt Dharee Sunnessy, Brumcharee or Busno etc. receive any cloths from the Temple they pay a small fee but there is no fixed rate.

Fees of Bhog Syetah Swar Burroo.

The *sebucks* or servants of the Temple allow the Bhoge Syetah Swar ...¹ days *Khye* or Mahapershaud in every month.

Fees of Ross Pyke.

Any Pilgrim giving sweetmeats in *Bhooge* to the Idol give that *shebuck* one for cent.

Any Pilgrim who gives Jugunath the *Chupun Bhoge* or *Koel Bhoge* pays a fee but there is no fixed rate.

1. The portion defaced.

Fees of Bhander Naik.

All Shewucks or servants on their first nomination to the service of the Idol receive presents for which they pay a small fee in Cash or Mahapershaud but there is no fixed rate.

Fees of Bheetur Bhander Mecap.

Any Pilgrim who offers jewels, cloths, silver plates etc. to the Idol or makes Rugoonath *bess* and any other *bess* pays a fee but it is discretionary when Purchahs Dewans or any respectable *sebucks* receive *seropahs* or presents from the Temple they pay a fee but there is no fixed rate.

When any *muttdharee*, Sunnassey, Burmacharees, Busno etc. receive from the temple any sacred sandle[sandal] wood they give a small fee.

Fees of Deokurn.

As in the former Government the offices of Shewucks who died without heirs etc. Cooking places and Puntees were put up to sale, it was the Deokurns business to make out the bill of sale for which he received one anna in the Rupee on the total account sale.

Fees of Beharah Lengka.

It was the Lengkas business to carry the Bill of sale to the Despurdan and Dewul Kurrun to be witnessed by them and for this he received a fee of 5.G. per Rupee on the total amount.

Fees of Beereebuha.

If any Pilgrim gives a *Bhoog* to Jugunath and if it is prepared with gram or *cullie* the *beereebuha seback* will have one piece out of each *Handee*.

Fees of Sye Naicks, Watchmen belonging to different wards.

At every sell of land the Watchmen in whose ward it is situated receive a fee of one anna in every Rupee on the amount sale besides which all the *Ryotts* in each mans ward pays a small fee but nothing is fixed. The half of the above amount whatever it may be is appropriated to *Tamashas* or disguising men and children and giving them the forms of monkey's etc. for the amusement of Pilgrims.

Fees of Head Purchahs.

Annually Cowrees

These fees are for the different people made by the Beeshies given to the Purchas for working at them.

	K	P	G
From Chyton Ghutwary Purb Jattr Beeshye the person who Supplies several articles in the Purb Jattr	600	-	-
-do- Beemolah Tackoorany Bhoog Beeshey the person who supplies several articles in the Bhoog of Beemolah Tackoorany	175	-	-
-do- Chawool Bhoog Beeshye who supplies rice	5	10	-
-do- Baheer Debtah Bhoog Beeshye who supplies several materials for the Bhog of the Takoor round the Temple	5	10	-
-do- Balia Nirsingo Bhoge Beeshye who supplies the Bhoog of Balia Nirsingo Takoor	8	11	-
-do- Nimuck Beeshye who supplies salt	11	4	-
-do- Purb Jattr opput or a Milkman who Supplies milk in the Jattr	4	8	-
-do- Beetle [Betel] Sellers	12	10	10
-do- Beetle Nut Seller	3	6	-
-do- Koomar Beeshye who Supplied of Potts [Pots]	33	12	-
-do- Pancheelah Beeshye who supplies Greens etc.	20	4	-
-do- Kote Bhoog Swar or Cook	30	-	-
-do- Purreary Neejog	27	-	-
-do- Baheer Dewul Pussary or Seller of the Purshad of Takoor who surround the Temple	3	-	-
-do- Mut Dharees for giving a kind of <i>Bhoog</i> in the month of Karteek	2	4	-
-do- Swar or Cooks for giving a kind of Bhoge in the month of Poos [Pausa]	4	-	-
-do- Swars for dressing Bhoge of the Chundun Jattr	2	-	-
-do- Changara Macap or store Keeper	9	-	-
-do- Boat Man of Chundun Jattr	4	8	-

The remains of a he-goat after having been sacrificed in the month of *asin* before Beemala Takoorany is given to the Purchas. Straw of *chuppers* made for the use of the *Bumlucky ausin Purb jattr*, *Dola Jattr*, *Ram Junnum Jattr*, *Chundun Jattr* and *Julkeereerah Jattr*.

On the nomination of a *shewuck* to the service of the Temple he gives the Purchas a fee in Cash or in Mahapersaud.

If any *shewuck* marries in giving him the *Junnow* [Janeo- sacred thread] he pays a fee of four annas in each ceremony.

Every Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay's 1 anna 12 *gundahs* in each Rupee on the amount of Government duties.

Every Pilgrim offering Jewels and cloths to Jugunnath, pay's a fee but there is no fixed rate for it.

Every Hindoostanee Pilgrim who goes round the *singasan* or throne pay's 16 *gundahs*.

Every Pilgrim who gives *Chupun Bhoog* to Jugunath gives one sweetmeat in every hundred to the head Purchah.

Whenever any Pilgrim gives the Koel Bhoog to Jugunath he gives some Mahapersaud to the Head Purchah.

When any Pilgrim or Dhut [Mut] dharee performs the ceremonies of the *Surbang Chundun* or *Phool Jama* he gives some sacred food to the Head Purchahs.

The Beeshy's of Mucker Jattr, Goondeecha Jattr, Seaeubrattree Jattr [Sivaratri Jatra] and Sautpooree [Satapuri] Jattr, or the persons supplying the several articles for these Jattras annually Pay 10 *Kawuns* in Cowries.

Fees of Second Purchah.

	Annually Cowries	
From Beemolah Tackooraney Bhog Beeshye	67	8
-do- Balia Nirsinganath Bhoog Beeshye	11	4
-do- Baheer Deb Bhoog Beeshye	11	4
-do- the Koomar Beeshye	27	-
-do- the Beetle [Betel] leaves sellers	7	-

-do- the Beetle nut sellers	1	2
-do- the Beeshies of the Mucker Jattrra Goondeecha Jattrra Seebratty Jattrra and Sautpooree Jattrra	10	-
-do- Kote Bhoog Swar or Cook	4	8
-do- Chundun Jattrra Bhog Swar and Cook	2	-
-do- Swar or Cook for a particular kind of Bhog in the month of Poos.	3	-

Every Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay's 16 *Gunds* per Rupee on the amount of Government duties.

Shewucks first appointed to the service of the Temple pay the 2nd Purcha a fee in Cash or Mahapershaud.

If any *shewuck* marries or gives a *Jugopobit* [Sacred-thread] to his child he pay's the 2nd Purcha 4 *annas* for each ceremony.

Every Pilgrim who presents Jewels and cloths to Jugunnath pay's same fee but there is no fixed rate.

Any Hindoostanee Pilgrim who gives [goes] round the *singasan* or throne must Pay 8 *Gundahs*.

If any Pilgrim gives a *Chaupun Bhoge* to Jugunath he gives one sweetmeat per 100 to the 2nd Purchah.

Whenever any Pilgrim gives a Koel Bhoog to Jugunath he gives some Mahapershaud to the 2nd Purcheeah.

Whenever any Pilgrim or Mut Dharee performs the ceremony of *Surbung Chundun* he gives some sacred food to the second Purcheeah.

Fees of third Purcheeah.

	Annually Cowries	
From Beemolah Tackoorany Bhog	67	8
-do- Balia Nirsingo Bhoog Beeshye	11	4
-do- Baheer Deb Bhoog - Beeshye	11	4
-do- the Koomar Beeshye	27	-

-do- the Beetle leaves sellers	7	-
-do- the Beetle nut sellers	1	2
-do- Beeshies of Mucker Jatra Goondeecha Jatra Seebrattree Jatra and Sautpooree Jatra	10	-
-do- Kote Bhoog Swar or Cook	4	10
-do- Chundun Jatra Bhoge Swar or Cook	2	-
-do- Swar or Cook for a particular kind of Bhooge in the month of Poos.	3	-

Every Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay's 16 *Gundas* per Rupee on the amount of Government duties.

On the nomination of *shewuck* to office he gives the Third Purcha a fee in Cash or Mahapersaud.

Every *shewuck* who marries or gives a *Jugopobit* [Jajnoparita] pay's the 3rd Purcha a 4 annas per each Ceremony.

If any Pilgrim presents Jewels and cloths to Jugunath he pay's a fee but there is no fixed rate.

Any Hindostanee Pilgrim who goes round the *singasun* or throne must Pay 8 *Gundahs*.

Any Pilgrim who gives a *Chupun Bhoog* to Jugunath gives one Sweetmeat per 100 to the 3rd Purcha.

Whenever any Pilgrim gives a Koel Bhoge to Jugunath he gives some Mahapersaud to the 3rd Purcha.

Whenever any Pilgrim or Mut Dharee performs the ceremony of *Surbung Chundun* he gives sacred food to the 3rd Purcha.

Fees of Dewulkurn and Turrow Putnaik etc.

Any Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay's 3 annas per Rupee on the amount of Government Duties.

Any Hindoostanee Pilgrim who goes round the *singasun* or Throne pay 2 *Puns* Cowries.

Changrah Macaps pay 18 *Kawun* of Cowries annually. When Purchahs, Dewans or any *sebuck* of superior rank or any common *sebuck* receives a *seropa* from the Temple they pay a fee but there is no fixed rate.

If any Pilgrim presents sandal to rub over the body of Jugunath give some Mahapersaud and two pieces of sandal wood which remaining after the ceremony is over.

Any Pilgrim who supplies Jagurnath with a *Chupun Bhoog* gives two sweetmeats per 100.

Any Pilgrim who supplies a Koel Bhoog to Jugunath pays some Mahapershaud.

Any *Sebuck* who receives sacred cloth from the Temple pay's a fee.

Fees of Turrow Putnaik for himself.

From Poojaree Neejoog Annually *Cowries* 2 4

Any Pilgrim who gives *Chawrees* and *Punkahs* to Jugurnath pay a fee but there is no fixed rate.

Fees of Choonrah.

Any Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay 4 annas per Rupee on the amount of Government duties.

Fees of Lengka.

Any Pilgrim who binds a Dhujja on the Top of the wheel of Temple pay's one anna per Rupee on the amount of Government duties.

Fees of Koomar Beeshye or the Potters.

The Potters of the *Muffusal* pay a small fee to the Koomar Beeshye in each Marriage.

Fees of Dewulkurn for himself.

Whenever any *Sebucks* or the servants of the Temple sell their offices or *Chooly's* and *Puntees* the Dewulkurn receives at the rate of one anna per Rupee on the amount of the Sale.

Bill of Sales and several kinds of deeds for the inhabitant of Poorshuttum, are always drawn up by the Dewul Kurn, and he receives a fee for it.

The *sebucks* of the Temple give a fee annually to the Dewul Kurn.

Fees of Sauboot [Sabut].

If any Pilgrim of Superior Rank performs the Ceremony named *suradh* or funeral obsequies/ he gives a fee to the Sauboot.

Fees of Dess Perdhan.

Whenever the Purchas are appointed in the Temple they give a fee to Dess Perdhan who likewise receives 4 *Pun* of Cowries in every marriage and *Jugopobit*. As in the former Government the offices of *sebucks* who died without heir and cooking place and *puntees* were put up to sale it was the Dess Perdhan's business to be witness in the Bill of sale for which he received one anna in the Rupee on the total amount sale.

Every *sebuck* of every Department on his appointment as a servant of the Temple gives the Head of his Department a fee.

The fees received by *shewucks* from the Pilgrims to whom they respectively shew the Idol is entirely discretionary.

Some Pilgrims according to their rank and circumstances in life give fees to the *Saut Neejoog* or *Pucheess Neejoog* but if he wishes to give to all the *shewucks* of the Temple he gives it to the *Shutees Neejoog* [Chhatish Niyog] - the *shewucks* settle the distribution of these fees among themselves.

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List No. 8

An Account of the Lands appropriated to the Temple with the amount of the respective Resources likewise the amount of annual Demands on Pergh etc. in Moghulbundee and collected by the Sautees hazaree Purchees or Shewajee ungates.

Name of the Rent free lands and Villages for the use of the Temple	Jummah			Decrease on account of inundation			Jummah for the year 1211[Amli year or 1804 AD]		
Pergh. Ruhang [Rahang]									
Mauzah Kupelessur [Kapileshwar]	11,800	-	-	2,885	3	15	8,914	12	5
-do- Subunghurrah Soomgra [Samungra]	1,883	12	-	424	15	5	1,458	12	15
-do- Batgram [Batgan]	2,768	15	-	1,336	3	-	1,432	12	-
-do- Beerpertauppore [Birpratap pur] Kote baur	3,859	12	-	1,133	13	-	2,725	15	-
-do- Ooturkona [Uttarkana]	1,000	-	-	150	-	-	850	-	-
-do- Alsurrung	1,000	-	-	-	-	-	1,000	-	-
Pergh. Daljorah									
Mouzah Poorohitpore	481	-	-	169	15	12	311	-	-
				(or 170)					
Pergh Kodhaur	20,000	-	-	-	-	-	20,000	-	-
Pergh Puchimdye [Paschimdohai]									
Mouzah Soeloe	2,500	-	-	100	-	-	2,400	-	-
-do- Mohoarah	1,400	6	-	89	5	-	1,311	1	-
				(or 89)					
Pergh. Daljorah									
Mouzah Santrapore	700	-	-	-	-	-	700	-	-
	47,393	13	-	6,289	7	18	41,104	5	2

Name of the Rent free lands and Villages for the use of the Temple	Jummah	Decrease on account of inundation	Jummah for the year 1211[Aml year or 1804 AD]
Small portion of land.			
Pergh. Ruhang.			
Beergovindpoor 26 Batty	200 - -	- - -	200 - -
Alpore [Alpur]10 -do-	46 4 -	- - -	46 4 -
Pergh. Lembie [Limbai]	163 12 -	- - -	- - -
Mouzah Barbooe etc. 7.13 10 M	163 12 -	- - -	163 12 -
Pergh. Ruhang			
Pucheeper 5 Batty	120 - -	- - -	120 - -
Pergh. Chowbeesood.			
Coospore... 4 Batty	50 - -	- - -	50 - -
Soojapore..4 -do-	50 - -	- - -	50 - -
	630 - -	- - -	630 - -

Khunja or claims on the Pergh. etc.
in the Moghulbundee.....

Sadafoolee Patna of Poorshuttum	47 4 -	- - -	47 4 -
Pergh. Puschimdye...			
Sarungjooree	1,800 - -	- - -	1,800 - -
Pergh. Ruhang.....200			
-do- Domarkhund.....300	500 - -	- - -	500 - -
Pergh. Ruhang.			
Light for Chundun Jatra and Ruth Jatra	663 12 -	- - -	663 12 -
Harrah Punchamey Bhoag.	140 - -	- - -	140 - -
Mook Singar Dutt	50 - -	- - -	50 - -

Name of the Rent free lands and Villages for the use of the Temple	Jumma	Decrease on account of inundation	Jumma for the year 1211[Amli year or 1804 AD]
Punnah Bhoag by Muddosoodun Tirth			
Pergh. Rahang.... 65 15 -			
-do- Paunjeeahbar.. 112 8 -			
Ustpantuck..... 45 2 -			
Gammaha Bhunye...20 - -			
Dewanbar..... 156 7 -	400 - -	- - -	400 - -
Pergh. Chowbeescoodh[Chowbiskood]			
Chamoo Benakar	80 - -	- - -	80 - -
Pergh. Rahang.			
Paunjeeahbar Maha Deep Khunza	30 - -	- - -	30 - -
	3,711 - -	- - -	3,711 - -
Pergh. Koredess [Kothdesh]	65,000 - -	- - -	65,000 - -
	68,711 - -	- - -	68,711 - -

Khunja or claims on the Assessment of the rent free Lands and villages in the Moghulbundee.

Pergh. Rahang-

Beernursingpoor	4,700 - -	- - -	4,700 - -
Pertaup Poorsuttumpore	1,554 12 -	- - -	1,554 12 -
Pertaup Ramchunderpore	200 - -	- - -	200 - -
Bulbhudderpore	275 - -	- - -	275 - -
Sree Ramchunderpore	1,328 6 5	- - -	1,328 6 5
Ray Chuckerdhurpore	896 3 -	- - -	896 3 -
Jugurnauth Beddadhurpore	1,206 3 -	- - -	1,206 3 -
Pergh. Lembei-			
Beerpoorsuttumpore	1,502 8 -	- - -	1,502 8 0
Pergh. Rahang-			
Damoodurpore	1,008 12 -	- - -	1,008 12 -

Name of the Rent free lands and Villages for the use of the Temple	Jummah			Decrease on account of inundation	Jummah for the year 1211[Aml year or 1804 AD]		
Kirpasindoo Hurry Chundanpore	365	-	-	- - -	365	-	-
Casee Jugurnathpore	690	8	-	- - -	690	8	-
Casee Hurryharpore[Kasi haripur]	516	6	-	- - -	516	6	-
Gopenautpore	607	8	-	- - -	607	8	-
Dhuren Surupore	271	4	-	- - -	271	4	-
Beerkissurpore	650	-	-	- - -	650	-	-
Beerpertauppore	520	-	-	- - -	520	-	-
Somjazypore	226	-	-	- - -	226	-	-
Gunganarinpore	1,725	13	-	- - -	1,725	13	-
Ramkissen Raygooroo	50	-	-	- - -	50	-	-
Chendenpore [Chandanpur]	352	6	-	- - -	352	6	-
Baneah Carrah	100	-	-	- - -	100	-	-
Malooteapatpore	400	-	-	- - -	400	-	-
Jugobundoo Poorohit	16	-	-	- - -	16	-	-
Damoodurpore	300	-	-	- - -	300	-	-
Ramchunderpore	74	5	-	- - -	74	5	-
Bissonathpore	110	-	-	- - -	110	-	-
Surburburrah Tulchoor Mahapater	75	8	-	- - -	75	8	-
Pergh. Chowbeesood-							
Allyparah	57	8	-	- - -	57	8	-
Lucky Khempore	78	12	-	- - -	78	12	-
Pergh. Ruhang-							
Goonapundit hurrypore	17	12	-	- - -	17	12	-
Surburrah Pindee Goochekar	10	2	-	- - -	10	2	-
Beergovindpore	18	12	-	- - -	18	12	-
Gooleeparah	12	6	-	- - -	12	6	-

Name of the Rent free lands and Villages for the use of the Temple	Jummah			Decrease on account of inundation			Jummah for the year 1211[Aml year or 1804 AD]		
Surburrah Saum Sunt Mut	36	-	-	-	-	-	36	-	-
-do- Bhowany Roygooroo	6	4	-	-	-	-	6	4	-
-do- Moonshee Jugunath	21	6	-	-	-	-	21	6	-
-do- Jagurnath Roy	91	11	-	-	-	-	91	11	-
-do- Damoodur Myetee	6	13	-	-	-	-	6	13	-
	26,075	44	5	-	-	-	26,075	44	5
Pergh. Ruhang-									
Mouzah Bunmallypore	5	7	-	-	-	-	5	7	-
Surburrah Mohunt Sheeram Doss	312	14	-	-	-	-	312	14	-
Chundenpore	26	4	-	-	-	-	26	4	-
Pergh. Lembie-									
Mouza Greemapully	73	4	10	-	-	-	73	4	10
Pergh. Rahang-									
Surburrah Daba Doss	12	8	-	-	-	-	12	8	-
Bhyleepore	75	-	-	-	-	-	75	-	-
Surburrah Gungamattamut	152	8	-	-	-	-	152	8	-
-do- Ruggoonath Surn	100	-	-	-	-	-	100	-	-
Pergh. Chowbeesood-									
Surburrah Juddoomony Patnaik	125	-	-	-	-	-	125	-	-
Pergh. Rahang-									
Surburrah Suomon Putnaik	100	-	-	38	12	-	61	4	-
Hurrpore	150	-	-	-	-	-	150	-	-
Doss Beedaurpore	753	-	-	-	-	-	753	-	-
Bheempore	1,527	-	-	-	-	-	1,527	-	-
Aulpore	620	-	-	-	-	-	620	-	-
Mouza Pucheeput	100	-	-	-	-	-	100	-	-

Name of the Rent free lands and Villages for the use of the Temple	Jummah	Decrease on account of inundation	Jummah for the year 1211[Aml year or 1804 AD]
Boodhung	360 - -	- - -	360 - -
Nooah Roah	25 - -	- - -	25 - -
Chooradey Baurpore	680 - -	- - -	680 - -
Koomar Parrah	420 - -	- - -	420 - -
Pergh. Chawbeescood-			
Benakar	100 - -	- - -	100 - -
Pergh. Ussoorsur-			
Khurreeda Boodgeeree	300 - -	- - -	300 - -
Pergh. Ruhang-			
Surburrahkhoo Guzkur	110 - -	20 - -	90 - -
-do- Gobind Moodeerut	6 3 -	- - -	6 3 -
-do- Tulchoo Mahapatter	75 6 -	- - -	75 6 -
-do- Jugurnath Pully Mahapatter	9 8 -	- - -	9 8 -
-do- Mook Singar Dutt	36 - -	- - -	36 - -
-do- Junan Khooteah	12 6 10	- - -	12 6 10
-do- Dhoondy Pandah	7 8 -	- - -	7 8 -
-do- Uschoot Khooteah	12 8 -	- - -	12 8 -
-do- Chap Dully Mahapatter	6 7 10	- - -	6 7 10
-do- Puttee	110 13 -	- - -	110 13 -
-do- Dytah	352 15 -	- - -	352 15 -
-do- Barruye	158 4 -	- - -	158 4 -
-do- Pyke	45 - -	- - -	45 - -
-do- Puddoolaub Pautjoosey	525 - -	- - -	525 - -
58 12 -			

Name of the Rent free lands and Villages for the use of the Temple	Jumma			Decrease on account of inundation			Jumma for the year 1211[Aml year or 1804 AD]		
Pergh. Chowbeesood- Surburrah Pudlaub Pautjoosey	278	-	-	-	-	-	278	-	-
Pergh. Rahang- Surburrah Kotebundoo Mahapatter	93	-	-	-	-	-	93	-	-
-do- Maunsing Mahapater	82	8	-	-	-	-	82	8	-
Ooturkana	15	-	-	-	-	-	15	-	-
Chuckurbuty	5	10	-	-	-	-	5	10	-
Surburrah Jugernath Bullub	90	-	-	-	-	-	90	-	-
-do- Poosottum Bullub	50	-	-	-	-	-	50	-	-
Hurreypore	5	-	-	-	-	-	5	-	-
Pergh. Serrie [Seerai]									
Mouza Choreong [Choragan] Etc. 100 Batty									
Surburrah Arut doss Dytaputy	670	-	-	-	-	-	670	-	-
-do- Kissen Chund Mahapatter									
Pergh. Rahang114									
-do- Chowbeesood.....111	225	-	-	-	-	-	225	-	-
Pergh. Rahang-									
Dewanbar-Surburrah Dewulkurn	28	2	-	-	-	-	28	2	-
	29,107	12	15	58	12	-	29,049	-	15

Resources of the Temple under various Heads-

Tax on the *Kuneechukree* or pounded

Cullie in the Temple	33	12	-	-	-	-	33	12	-
A Tax on the Washermen of the Temple	21	12	-	-	-	-	21	12	-
Do on the Fishermen	100	-	-	-	-	-	100	-	-
Do on the Purreeary Neejoog	172	8	-	-	-	-	172	8	-
Do on the Kote Bhoog Purriah	20	-	-	-	-	-	20	-	-
Do on the Khujooreeah Ghaut of Pergh. Choawbeesood	15	-	-	-	-	-	15	-	-

Name of the Rent free lands and Villages for the use of the Temple	Jummah	Decrease on account of inundation	Jummah for the year 1211[Amli year or 1804 AD]
A Tax on the Dobandah Ghaut of Pergh. Rahang	15 - -	- - -	15 - -
Do on the Gee Besye	120 - -	- - -	120 - -
Do on the Autaro nallah Ghaut	348 12 -	- - -	348 12 -
Do on the <i>Ganja Pusary</i>	102 10 10	- - -	102 10 10
Do on the Beetle Nut Seller	84 6 -	- - -	84 6 -
Do on the Beetle Leave Seller	174 6 -	- - -	174 6 -
Do on the Swar Maha Swar	650 - -	- - -	650 - -
Do on the Brasier	800 - -	- - -	800 - -
<i>Kote boda</i> a kind of <i>abwab</i> [tax]	30 - -	- - -	30 - -
Tax on the sale of Mahapersaud	84 6 -	- - -	84 6 -
Duty on coarse cloth Imported into Poorsuttom	120 - -	- - -	120 - -
Tax on the spice sellers	33 12 -	- - -	33 12 -
Duties on several articles Imported into Poorsuttom	7,800 - -	- - -	7,800 - -
Tax on Corah Mundah a kind of sweetmeat	2,627 4 17	- - -	2,627 4 17
Duties on several articles selling in the Haut Chauree Nullah	422 8 -	- - -	422 8 -
-do- on the Mahapersaud Sellers on the 22 step of the Eastern Gate of the Temple	1,290 - -	- - -	1,290 - -
NeermallooBeekree or duty on the sale of Mahapershaud	22,290 7 11	- - -	22,290 7 11

Name of the Rent free lands and Villages for the use of the Temple	Jummah			Decrease on account of inundation			Jummah for the year 1211[Amlī year or 1804 AD]		
<i>Byteel Maul</i> [Temple Treasury]	16	8	-	-	-	-	16	8	-
Dhuja Pindaka or Duties for binding cloth on the Top of the Wheel of Temple	4,860	11	8	-	-	-	4,860	11	8
	42,233	12	6	-	-	-	42,233	12	6
<i>Camaulpore Nybund</i>	320	-	-	-	-	-	320	-	-
	42,553	12	6	-	-	-	42,553	12	6

Khunja or claims on the certain Killahs-

Killah Khoredah	1,355	-	-	-	-	-	1,355	-	-
-do- Ally	45	-	-	-	-	-	45	-	-
-do- Manibund	20	-	-	-	-	-	20	-	-
-do- Sanhpuddar	18	12	-	-	-	-	18	12	-
Duspullah	900	-	-	-	-	-	900	-	-
Beejoynagur	774	12	-	-	-	-	774	12	-
	3,113	8	-	-	-	-	3,113	8	-

Abstract-

Mouzahs	47,393	13	-	6,289	7	18	41,104	5	2
Rent free lands etc.	630	-	-	-	-	-	630	-	-
<i>Khunja</i> or claims on the Pergh. etc. in the Moghulbundee	68,711	-	-	-	-	-	68,711	-	-
<i>Khunja</i> or claims on the assessment of rent free lands and villages in the Moghulbundee	29,107	12	15	58	12	-	29,049	-	15
Resources of the Temple under various Heads	42,553	12	6	-	-	-	42,553	12	6
<i>Khunja</i> or claims on the certain Killahs	3,113	8	-	-	-	-	3,113	8	-
	1,91,509	14	1	6,348	3	18	1,85,161	10	3

and upon every Lāl Jattree
fifteen annas

List No. 9

An account of Lands under the charge of the Mutdharies Denominated Kote Khunjah for the use of Jugurnath.

Names of the Mutdharies etc. by whom the land is held.	Name of the Purgunnahs etc.	Quantity of lands.	Resources of the lands	Names of the Donors.	The stipulations on which the Lands were given for the use of the Temple.		
					1	2	3
Bungsee	Ph. Chobiscood	*B *M *G *B					
Uddheekary	Mouza Kankrah	75 10 - -		Unknown			
	-do- Khulperinge	25 - - -		-do-			
	Ph. Ruhang-Putna						
	Bistnapore	1 5 6 4		-do-			
	Killa Ramessur						
	Mouzah Landoor	5 - - -		-do-			
	Ph. Rahanga						
	Nurenderpore	128 4 1 14		Raja of Khordah			

For some particular food in the month of Pooos & at the time of the Ruth Jattrra, Doljattrra, Mase Sunkrantty, Chundunjattrra & Unoosur-Likewise for Chaupun Bhoog at the Mucker Jattrra and food for Beemolah & Ootrannee Thakooraryees in the month of Ausian.

*B = Bati
*M = Mana
*G = Guntha
*B = Biswa

1	2	3	4	5	6
					For lighting lamps in the Temple & Grass for feeding cows in the month of Caurtic & cleaning the Dolah Mundup for an awning for the Top of the throne of Jugunath -six cushions & 4 pieces of cloth at the Ruthjattrra polishing the throne & for flower oil at the time of Ruthjattrra.
Mohunt	Ph. Orbaur -	B M G B			
Somja matter	Mouzah Chooraby	117 - - -			For Pitanns[Pithana] or a kind of Boiled rice for Jagumath,
	Ph. Rahang -				
	Jugunath bullub a garden	18 - - -			
	Poorsottum bullub	16 - - -			For Flowers
	Sewooley	22 - - -			
Mut Jagumath bullub.	Patna Chaurenalah	- 5 12 -		Rajmattah	For Flowers
	Ph. Chobiscood-Cokeloghur[Kokalgarh]	- - - -	- Cauns - 135	Rajah of Khoordah.	Allowances to a person appointed to read aloud Religious Books in the Temple.

1	2	3	4	5	6
MutDharee Raghav Ph. Rahang -					
Doss by Sukumdoss	Ramchunderpore	1 15 16 4			
	Jubulah	4 10 - -			
	Khajoorreegoora	6 9 - -			
	Beejoy Ramchunderpore	2 2 - -			
	Chundenpore	2 2 - -		Kristno	For food of the Idol at the
	Dewulgobindpore	1 2 12 8		Surendra	Snanjatra, Ruthjatra
	Beergobindpore	1 13 - -			Chundunjatras & Koomar
	Kuntpore	3 13 18 12			Purb.
	Kristunjunpore	1 3 - -			
	Coomarparrah Baloochur	5 12 - -			
	Dundarooah darothang	2 2 - -			The Dewul Kurn ought to
	Manikagorah Chundee Patnah-	10 - -			have given credit for the
	Pergh. Serye-				Jumma of this mahal to
	Mouzah Raneeparah	2 2 - -			Harbuns Roy.
	Gurjat Banpore Boredee	10 10 6 4			
	Burmool	16 - - -			
	Gokhooreah Parah	4 3 - -			
	Ph. Orbour-				
	Baulee Patnah	14 14 - -			
Ph. Rahang-					
	Lohoereah	20 15 21 14			
	Bhurutpore	8 12 - -			
	Santrapore	2 6 - -			
	Baleakarrah	2 1 - -			

1	2	3	4	5	6
	Ph Rahang - Bangurbah	50 - - -		Deeabsingdeb Maharajah	For Gopaul Bullub Bhoge.
Mut Dhary Kristno Chunder Gossamy	Busunt Punchamey Totah & Putna Makahparah in Pooree Ph. Rahang- Pahareechore Patna Ph. Kotedess- Putna Roop Dye	1 - - - - 15 - - - 12 - - 2 7 - -		Rajah of Khoordah	For Panah Bhoog & flowers for the use of Jugunath & Lighting Lamps in the temple.
	Pergh. Limbye- Asturung Posul Punchpulah Thelthelah Moolindah	41 17 - - 50 - 8 8 7 16 - - 2 - - - 2 - - -		Rajmattah	For Bhoog or food at the Annual ceremonies of the Bheetur punthy chalu Bhooge at the time of unoosur-Bheetur surbunge and alotpunka.
		103 13 8 8			

1	2	3	4	5	6
	Perg. Rahang- Ramchunderpore	25 - - -			
	Perg. Limbye- Mouza aurturye	5 - - -			Raja of Khoordah For Chalu bhoog at the time of the Idols going to Goondeechaghur.
		30 - - -			
	Perg. Chobiscood- Ghaut Cooree	85 19 21 14		Ranee Issabutty mahadeby For the <i>Khoonchoory</i> [Khechuri] Bhooge.	
	Perg. Limbye- Mouzah aurturye	6 - - -		Jugurnath	
	Perg. Rahang.	20 - - -		Putnaik	-do-
		26 - - -			-do-
	Perg. Kote Ruhang. Mouza Bhagelasspure	- 16 - -			
	Perg. Rahang- Kistunjunpore	- 7 - -			
	Hatparrah	14 10 - -			
	Bungurbah	8 - - -			
	Coorasye Bugsye	1 19 12 8		Rajahs Khansamah	For Palauno Bhog.
		25 12 12 8			
	Mouzah Baleah	11 14 - -			
	Barbatty Garden	12 - - -			
	Peereetbullub -do-	12 - - -			
	Rauzry	1 1 12 8			
	Gopebullub Garden	- 15 - -			

1	2	3	4	5	6
Mutdharee	Pergh. Serye-				
Shreeram Doss	Beermookundpore	50	- - -	Ranee	
	Pergh. Chobiscood-			Preeeobutty	
	Mouza Aurrah	40	- - -	Mahadeby	For 3 Dishes Khunchoory
		90	- - -		daily.
Mut Gungamatah	Pergh. Rahang-				
at present in	Mouza Choterpore	1 12	- - -	Gopeenauth	
charge of	Keereepore	2 8	- - -	Putnaik	For the Chaulee Bhog.
Gourang Doss		4			
	Pergh. Kotedess-				
	Mouza Nyar-				
	-Kholamurah Pupliah	2 5	- - -	Raja Kirtchand	For flowers for the use of
				Zemindar of	Jugunath & sweeping the
				Burdar	Banks of the Tank of
					Markund.
Mut Dharee	Perg. Rahang-				
Sumboo Bharty	Punchparrah			Rajah of	For flowers Garlands &
Gosain	Joytolah with Putna			Khoordah	herbs etc. for the use of
					Jugunath.

Remark : The Mutdharees having in general objected to give the resources of the lands they could not be mentioned.

List No.10

An Account of lands granted by Roghogie Bhoonslah and the Khoredah Rajah put under charge of the Mutdharries for the use of the Temple.

Name of Mutdharries by whom the lands are held	Names of Perghs and Mouzahs etc.		Jumma for the 1208 [amk]				
1	2	3	4	5	6	7	8
Mut Mohunt Sunjamatro	Pergunnah Rahang-						
	Mouzah Chowradey	1,161	11	15	-		
	-do- Baneahearah	1,161	1	15	-		
	-do- Khundeeghur	967	4	-	-		
	-do- Alsoor	2,177	15	15	-		
	-do- Beegye Ramchunderpore	880	13	-	-		
	-do- Octurpunah	84	3	-	-		
	-do- Paunchoocorah	2,732	13	15	-		
	-do- Karandypore	1,214	9	14	-		
	-do- Jugurnath Bullub & Poorsothm bullub	1,143	9	16	-		
	-do- Jugurnath Ulsonah etc.	1,508	9	5	-		
	-do- Jugurnath Basdebpore	550	-	-	-	12,875	15 - -
Pergh. Chobiscood-							
	Mouza Toorum	772	13	-	-		
	-do- Amparah	535	8	8	-		
	-do- Teencood	886	14	5	-		
	-do- Bundaloe	317	15	-	-		
	-do- Cancorah	691	10	-	-	3,204	12 13 -

1	2	3
Pergh. Cotedess-		
Mouza Chackroodurpore	2,000 12 -	-
-do- Dandloe	1,534 14 10	-
-do- Colothpitha Putna	270 1 6	-
-do- Sundah Seemooly	76 1 -	-
-do- Arsundal	2,738 3 2	-
-do- Sungmiluck	85 5 5	-
-do- Bangerbah	28 - -	-
	6,733 5 3	-
-do- Usiah		
Killah Golerah	745 - 14	-
Mouza Aulouroe		
Pergh. Bheetui Autyse	792 4 16	-
Mouza Canaruck		
Pergh. Bahar Autyse-	222 8 13	-
Mouza Soare		
Pergh. Coreloe	22 8 -	-
Aurazee Motfurkut		
Pergh. Austrung-	517 12 4	-
Aurazee Motfurkat		
Pergh. Banee Choss-	28 15 -	-
Aurazee Motfurkat		
Chucklah Jauzpoor-	599 5 10	-
Mouza Kistcutta		
Aurazee mootfurkut	2,532 8 5	-

1	2	3			
	Chuklah Bhudrack				
	Pergh. Ranadeah-				
	Mouza Rachagong	1,593	6	13	-
	Aurazee Mutfurkut mohalaul	983	2	19	-
		2,576	9	12	-
	Pergh. Subung-				
	Putnazahaurazee Motfurkot				
	Putna mouzah neemaut	384	9	5	-
	Putna mouzah Hazara	107	14	-	-
	Putna mouzah Coospore	170	10	15	-
		663	2	-	-
	Killa Hurishpore				
	Mouza Khaulgaung	1,550	-	-	-
	Killah Mirichpore-				
	Mouza autharee	1,699	2	-	-
		34,763	13	10	-
Mut Muhant Shreeram Doss	Pergh. Rahang-				
	Mouza Doogul	2,889	5	-	-
	-do- Aupeelah	1,428	6	15	-
	-do- Gocoolpore	513	-	5	-
	-do- Mateah Ghye	69	8	15	-
	-do- Janakadabeeopore				
	-do- Aurazee Motfarakat	34	4	15	-
	-do- Rabuttyrumun	1,129	10	-	-
		6,064	3	10	-

1	2	3
Pergh. Chobiscood-		
Mouza Aurrah	1,117	9 - -
-do- Panchteah	170	7 - -
-do- Patpore	15	10 - -
	1,303	10 - -
Pergh. Poorrobdohye-		
Mouza Uchoopore	1,111	8 - -
-do- Auroat	1,033	11 10 -
-do- Markundpore	1,249	15 13 -
	3,395	3 3 -
Pergh. Oldhaur-		
Mouza Soondergong		
Pergh. Puscheemdohye-	704	4 5 -
Mouza Booracarah		
Pergh. Baneechass-	1,471	5 15 -
Mouzah Buckiye		
aurazee mootfurakat	1,241	1 - -
Pergh. Domarkhund-		
aurazee motfurkat	2,470	13 4 -
Chuckla Baloobeesee-		
Mouza Coosmathuck	208	- - -
Pergh. Hurrihurpore-		
Aurazee Motfurkat	700	- - -
	17,594	8 17 -

1	2	3
Pergh. Oldhaur Rent of Putnahs		
Mouzah Batee Gooty	20 - - -	
Pergh. Backrabad rent of Putnahs		
Aurazee Motfurkat	100 - - -	120 - - -
		23,103 11 9 -
Mut Mohunt Sookdeb Doss	Pergh. Rahang-	
	Mouzah Keshensurenpoor	1,173 12 3 -
	-do- Khamaur	358 4 7 -
	-do- Bheekarypara	1,031 10 10 -
	-do- Juggurnauthpore	797 9 18 -
	Pergh. Oldhaur	
	Mouza Cataseal	3,045 6 10 -
		7,511 2 18 -
Mut Mohunt Newool Doss Pergh. Banchass-		
	Mouzah Jrbung	4,892 14 5 -
Pergh. Puscheemdohye		
Mouzah Pudumpore		371 12 13 -
Pergh. Banchass Cotemool-		
Mouzah Jrbung		780 6 17 -
Pergh. Rahang-		
Mouzah Mundal		558 12 6 -
		6,603 14 11 -

1	2	3
Mut Mohunt Gobind Doss	Pergh. Cotedess	
	Mouzah Khudooly Deewoly	537 8 - -
	-do- Cunuckparrah	112 1 10 -
		649 9 10 -
	Pergh. Rahang-	
	Mouzah Caurgodah	379 9 15 -
	Pergh. Banchass	
	Mouzah Motiahparah	115 9 10 -
		1,144 12 15 -
Mut Mohunt Ramjee	Pergh. Cotedess	
	Mouzah Choonyardeho	766 4 10 -
	Pergh. Rahang-	
	Putnas etc.	
	Putna Juggurnathpersaud	99 9 - -
	-do- Dakheenbaur	109 - - -
	Mudpoosaun	20 - - -
	Aurazee Gardens etc.	228 9 - -
	Cocoanut	137 8 - -
	Beettlenut	80 - - -
		217 8 - -
		446 1 - -
	Pergh. Poorub Dohye- 14 Mouzahs	
	Aurazee Mootfurkat	434 8 10 -

1	2	3
Pergh. Cotedess-		
17 Mouzahs		
Aurazee Mootfarakat	201 15 -	-
	636 7 10	-
		1,848 13 -
Mut Mohunt Mowjeeram		
Doss		
Pergh. Rahang-		
Mouzah Ghasee Bhowanypore	1,174 6 5	-
-do- Punchisbateah	515 6 -	-
-do- Keoutparah	395 10 -	-
-do- Satyseebateah	555 3 10	-
-do- Rutunputna	153 11 15	-
-do- Karaputna	30 11 -	-
-do- Khuzoorgorrah	185 7 -	-
-do- Chamarkara Jungunthpore	209 6 -	-
-do- Coradeepore	21 5 -	-
-do- Dewooly Gobindpore	30 7 -	-
-do- Beergobindpoor	25 12 -	-
-do- Dhawl	35 -	-
-do- Kantapore	147 4 -	-
-do- BarBhatty Bulbhudderpore	515 8 -	-
-do- Aulsoon	76 4 -	-
-do- Koonj	76 4 -	-
-do- Luhoreah	190 -	-
-do- Baleahtolah	210 9 -	-
-do- Chuckerbutta	62 13 -	-
-do- Coomarparah and Alsonaeah	38 14 -	-
-do- Kishenunjunpore	45 -	-

1	2	3
Chandeenah of Poorsottum Chutter		
Patna Baleesye-	342 1 - -	
Calicka Dabey Sye	84 13 - -	
Condye Betsye	77 1 - -	
Basoolysye	237 15 - -	
	741 14 - -	
	130 7 - -	
Mouzah Bangurbah		5,567 10 - -
Pergh.		
Mouzah Sanbunderah	708 8 10 -	
-do- Khutgooree	494 - 5 -	
		1,202 8 15 -
Pergh. Puscheemdohye		
Mouzah Parcondah	1,830 13 5 -	
-do- Ruthpoorsottumpore	40 - - -	
-do- Soaloe	20 8 - -	
-do- Beeddahurpore	12 3 - -	
-do- Beejoypoore	201 - - -	
		2,104 8 5 -
Pergh. Usoorsurbeesee		
Aurazee Mootfarakat		535 14 10 -
Pergh. Lahakhund-		
Aurazee Mootfarkat		399 9 10 -
Pergh. Hateemundah		
Aurazee Motfurkat		147 6 - -
Pergh. Bargaung and Barmool-		
Aurazee Motfurkat		139 2 - -

1	2	3
	Pergh. Calamateah-	
	Aurazee Motfurkat	58 - - -
	Pergh. Teesneah-	
	Aurazee Motfurkat	156 4 - -
	Pergh. Rahang-	541 12 15 -
	Pergh. Koymah-	
	Aurazee Mootfarkat	473 5 - -
	Pergh. Sambye-	
	3 Mouzahs	3,026 5 - -
	Pergh. Oldhaur-	
	Mouzah Burrah	2,740 10 - -
	-do- Naleehunah	625 3 5 -
	Putna Indurdumun-	
	Aurazee Motfarkat	76 10 5 -
		3,442 7 10 -
	Pergh. Baneechass-	
	Aurazee Motfurkat	339 12 - -
Pergh. Pooroobdohye-		
	Relah Nate	
	Aurazee Motfurkat	190 - - -
	Pergh. Autyse-	
	Mouzah Bahagoloe	
	Aurazee Motfurkat	592 4 10 -
		18,916 6 5 -

1	2	3
Mut Mohunt Nursing Aucharee		
Pergh. Puscheemdohye- Mouzah Purjaparah	538 2 15 -	
-do- Chuckerporah	388 10 5 -	
-do- Baleeagaung	20 8 - -	
	947 5 - -	
Pergh. Cotedess- Mouzah Pooroobund	531 2 6 -	
Pergh. Banchass- Mouzah Coutajhooree- Aurazee Motfurkat	155 - - -	1,633 7 6 -
Mut Mohunt Deelly Baluck Doss		
Pergh. Oldhaur Mouzah Sautrosse	342 9 - -	1,13,120 11 11 -
-do- Khundmohaum- Aurazee Motfurkat	356 2 - -	698 11 - -
Mut Mohunt Jukut Aucharry		
Pergh. Puscheemdohye- Mouzah Dahaur	1,801 14 - -	
Pergh. Cotedess- Mouzah Bahaulpore	1,296 6 15 -	
-do- Baleah	998 - 15 -	
	2,294 7 10 -	4,096 5 10 -

1	2	3
Mut Ramanooz Doss		
Uddhecarry		
Pergh. Rahang-		
Mouzah Aurebole	390	12 10 -
Pergh. Pooroobdohye-		
Mouzah Gabshingah etc.		
Aurazee Motfurkat	687	- 10 -
		1,077 13 - -
Mut Awooleah		
Gossamye		
Pergh. Cotedess-		
Mouzah Lohaurkeeb	584	13 - -
-do- Paut	258	8 5 -
	843	5 5 -
Pergh. Syebeer-		
Mouzah Nadeloe	364	2 15 -
Pergh. Rahang-		
Mouzah Braminparah	420	- - -
-do- Banburrah	33	4 15 -
	453	4 15 -
Pergh. Cotedess-		
Mouzah Lahorkeeb	47	11 - -
Aurazee Motfurkat		
Burraparah	21	8 - -
Aurazee Motfurkat	69	3 - -
Pergh. Untrood [Antroodh]	13	- - -
Aurazee Motfurkat -		
Chucklah Deogung	6	- - -

1	2	3
	Aurazee Motfurkat- Pergh. Benhaur	20 1 - -
	Aurazee Motfurkat - Pergh. Pyaudam	22 11 - -
	Aurazee Motfurkat - Pergh. Domarkhund [Damarkhund]	5 - - -
	Aurazee Motfurkat - Pergh. Austung [Astarang]	101 - 10 -
	Aurazee Motfurkat - Pergh. Oldhaur [Oldhar]	217 7 9 -
	Aurazee Motfurkat -	907 11 14 - 2,115 3 14 -
Mut Mohunt Saba Doss-	Pergh. Rahang - Mouzah Ununtcarap	464 11 12 - 1,21,108 11 15 -
	Mouzah Baneahearrah	772 7 12 - 1,237 3 4 -
Mut Mohunt Chyondass Khuky	Pergh. Oldhaur Mouzah Buraloe Pergh. Rahang- Mouzah Kuplesurpore	348 6 10 - 88 13 12 - 437 4 2 -
Mut Mohunt Ramprosaud.	Aurazee Motfurkat whole mahauls	1,753 15 10 -
Mut Mohunt Bungsee Uddheekary	Pergh. Chowbiscood - Mouzah Kankoorah -do- Kishengurrah	331 7 15 - 78 12 5 -

1	2	3
	-do- Budundag Gur 409 6 15 -	
	-do- Shahaspore 226 5 5 -	
	-do- Khutpeedung 568 4 15 -	
	-do- Manparrah Putna 27 4 5 - 1,641 9 - -	
Pergh. Rahang-		
	Mouzah Foolulsha 109 5 15 -	
	-do- Gopaul 148 4 10 -	
	Putna Mouzah Baleparah 82 2 5 -	
	Mouzah Buhurmandeah 210 3 - -	
	-do- Bhauloye 42 7 10 -	
	Brotap Poorsootumpore 5 12 10 -	
Aurazee Motfurkat		
	Mouzah Khanwaur 28 6 15 -	
	-do- Ganganarainpore 50 12 10 -	
	-do- Pykeparrah 35 - - -	
	-do- Soorjpore 20 5 - -	
	-do- Alronah 14 15 15 -	
	-do- Kaliahearah 68 9 - -	
	-do- Nurrenderpore 2,057 13 - -	
	-do- Algram 115 8 - - 2,989 9 10 -	

1	2	3
	Pergh Cotedess- Mouzah Bhugobannsoonder	377 11 19 - 5,008 14 9 - 5,008 14 9 -
Mut Mohunt Sedda Bhugwaun Doss.	Pergh. Rahang - Mouzah Buchpaul Pergh. Chobiscood- Mouzah Bhuramkeerty Burumpore	516 15 - - 502 3 10 - 1,019 2 10 -
Mut Mohunt Kishenchundur Gossamy	Pergh. Untrood- Mouza Churgegaung Chuckla Deogaung- Mouzah Hurripore & Beejpore Aurazee Motfurkat	1,492 11 - - 529 1 - - 2,029 12 - -
Mut Mohunt Coosladdoss-	Pergh. Cotedess - Mouza Tarohaub Pergh. Rahang - Mouzah Balupara Aurazee Motforkat Zillah Orbaur	765 5 - - 70 10 - - 220 2 - - 290 12 - -
	Pergh. Limbye - Mouzah Dhunupore Aurazee Motfurkat -	12 8 - - 12 8 - - 1,068 9 - -

1	2	3
Mut Mohunt Radhabulluby -	Pergh. Cotedess - Mouza Aunkoospoor 371 13 10 - Pergh Baneechass - Mouzah Shreecooda etc. Aurazee Motfurkat - 209 11 - -	581 8 10 -
Mut Mohunt Samanund Khyrau - By Peetamber Doss	Pergh. Puscheemdohye - Mouzah Rut Poorsoottumpore -do- Beerbooi Pergh. Cotedess Mouzah Raysingho Aurazee Motfurkat of Mahals	3,118 14 - - 2,312 9 - - 1,004 14 - - 1,946 4 - - 8,382 9 - -
Mut Mohunt Buddee Santoe	Pergh. Chobiscood - Mouzah Burradee Pergh. Cotedess Mouzah Doorgapore	1,667 9 10 - 402 5 - - 2,069 14 10 -
Mut Mohunt Ramsebuack	Pergh Untrood - Mouzah Coospore	352 12 - -
Mut Mohunt Koor Doss	Pergh. Pooroobdohye - Mouzah Cotewar	486 12 5 -

List No. 11

Names of the Principal Brahmins of the different sects & Classes Poojaries.

Govind Moodeyrut	Bushno
Anund Pundah	Sowarto
Hurrybundoo Pundah	-do-
Doss Paundah	Bushno
Bulbhudder Burra Paundah	Swarta
Juggobundo Paundah	-do-

Pussoo Pauluck

Gopeenath Tulchoo Moha Pautter	Bushno
Nissut Moha Pautter Bheeturchoo	-do-

Chutees Neejoog Naik

Pudlaub Pautjoosey	-do-
Kissen Chund Moha Pautter	-do-
Muddoo Soodun Moha Pautter	-do-
Dinbundoo Pussoo Pauluck	-do-
Jumessur Kurr	-do-
Jugurnaut Putty Moha Pautter	-do-
Jaggy Putty Moha Pautter	-do-

Cook's

Hurrybundoo Moha Pautter Swar.	-do-
Byragee Maha Sowar	-do-
Aurto Moha Pautter	-do-
Chintamoney Maha Pautter	-do-
Bydenaut Maha Pautter	-do-

Puneahrey

Money Maha Pautter	Soworth
Coolmoney Khooteah	-do-
Sudye	-do-
Huloder	-do-
Hool Khoonteah	-do-
Hurryhur	-do-
Jugunath Mahapater Prohit	-do-
Morar Pundit	Bishno
Jugunath Rajgooroo	Soworth
Shewajee Ungates	-do-

List No. 12

List of the Brahmins consulted on every new Arrangement etc. in the Temple.

Sunnassees

Modhoosoodun Teerth
Sunkaranund Surasotty.
Suscheedanund
Seeb Teerth
Ramanund Teerth.

Birmocharies

Ramprokoss Birmachary
Ramkrestno Birmachary

Jugurnath Rajgooroo
Gopeenath Birmah
Lokenath Birmah
Kistnochunder Gossamy
Kubbeechunder
Kubbeerutno Rajgooroo
Hurree Roy
Mirtunjoy Misree
Bhugobaun Misree
Kistno Misree
Ramdeb Deekheet

xxx

List No.13

The Establishments of the Temple.

- | | |
|--------------------------------------|--------------------------------|
| 1. Mooderut | 25. Joygopaul Sebuck |
| 2. Poojarey Pandah | 26. Uddittykusup Sebuck |
| 3. Hoompalia -do- | 27. Dussaruth Cowsullea Sebuck |
| 4. Rookeeney Putreka Pundah | 28. Bushoodeb Daybucky Sebuck |
| 5. Singarey Pussoopauluck | 29. Bhetur Bhundar Macap |
| 6. Chattisa Neejoog Naik | 30. Rutno Binchoney Sebuck |
| 7. Tulcho Moha Patter | 31. Bahar Bhundar Macap |
| 8. Ussorrurrah Dhura Sebuck | 32. Sammoo Khoonteah |
| 9. Doorbakhaut Dewa Sebuck | 33. Behara Khoonteah |
| 10. Bhiturchoo Maha Patter | 34. Mundoney Khoonteah |
| 11. Moodooley Mahajun | 35. Rookoona Khoonteah |
| 12. Beerburbana Sebuck | 36. Ghorahbarick Khoonteah |
| 13. Moosah Dhurat Sebuck | 37. Margar Jagah Khoonteah |
| 14. Nund Sebuck | 38. Changrah Macap Khoonteah |
| 15. Bhismook Rajah Sebuck | 39. Ukhund Mecap |
| 16. Duyta Putty | 40. Muddaraks |
| 17. Putty Maha Patter | 41. Khutsaz Macap |
| 18. Poospaunjully Bundapunnah Sebuck | 42. Puttree Burroo |
| 19. Bissodhatree Takoorary Sebuck | 43. Gurahburroo |
| 20. Treemook Singaree Dutt Sebuck | 44. Bahar Gura Burroo |
| 21. Mahajun | 45. Sour Burroo |
| 22. Dukhin Ghur Macap | 46. Bhoag Sytah |
| 23. Dolegovind Deb Sebuck | 47. Purickho Burroo |
| 24. Rogoonath Sebuck | 48. Biturburhah |
| | 49. Soodoo Soaur |

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|----------------------------------|--------------------------------|
| 50. Unnoosur Soodoo Soaur | 77. Maulpoah Soaur |
| 51. Hurap Naik | 78. Khoat Bhoag Jagiah |
| 52. Beeria Juginiah | 79. Morfoloy Purkhiah |
| 53. Damooriah Sebuck | 80. Russye Pyke |
| 54. Dundoo Puhara Sebuck | 81. Beeree Boaha |
| 55. Chucka upsur Sebuck | 82. Tooah Butty |
| 56. Aultee Kanna Sebuck | 83. Haundey Jogniah |
| 57. Sreemoka Paukhalun Purrihary | 84. Poospaunjelly Dewriah |
| 58. Joymungul Aurutty Sebuck | 85. Chama dewriah |
| 59. Pooran Pundah | 86. Purriharey Nejoog |
| 60. Tirto Sebuck | 87. Gochakar |
| 61. Kurmoneah Sebuck | 88. Doaur Naik |
| 62. Dundoo Chutter Sebuck | 89. Dess Pradhaun |
| 63. Culla Chutter Sebuck | 90. Shye Naik |
| 64. Kutonee Chutter Sebuck | 91. Taruck |
| 65. Trass Sebuck | 92. Jitkar Moodooley |
| 66. Nettoollar Sebuck | 93. Pauniah Aput |
| 67. Megdumbur Sebuck | 94. Maha Bhuye |
| 68. Astaun Purreharey | 95. Russo Mecap |
| 69. Khuttoley Sebuck | 96. Koat Bhoog Jaganiah |
| 70. Maha Soaur | 97. Parub Jattrah Jaginiah |
| 71. Soaur Maha Sowar Neejoog | 98. Gopaul Bullub Jaganiah |
| 72. Punttee Burroo | 99. Bahar Dewry Joganiah |
| 73. Pitta Soaur | 100. Bahar Dewrey Bhoag Soaur |
| 74. Burroo Soaur | 101. Ghutuary |
| 75. Tolah Burroo | 102. Tilumlah Ghuttoary |
| 76. Thauley Soaur | 103. Dusangoe Googul Ghuttoary |

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|---------------------------------------|-----------------------------------|
| 104. Chunder Dip Ghuttoary | 131. Choona Mapah |
| 105. Uchinta Puhundo Dip Bussa Sebuck | 132. Ghoontooah |
| 106. Dwary Sebuck | 133. Cahaleah |
| 107. Goondecha Nugur Dwarey | 134. Tool Sencha |
| 108. Chaup Dwarey | 135. Binakar |
| 109. Durponeah | 136. Mundoney Bunda Sebuck |
| 110. Pautter Majrah | 137. Purub Jattoah apota |
| 111. Persaud Buroo | 138. Mucker bara gooreah |
| 112. Russuye Pauney Coond Sebuck | 139. Sukulee Munjah |
| 113. Buttoomol Pauney Coond Sebuck | 140. Petul caum Munjah |
| 114. Noogah Dhoah | 141. Kurta Moodooley |
| 115. Koat Bhoag Panneah | 142. Maha Soogundey Deurey Sebuck |
| 116. Poojah Toolsey Sebuck | 143. Chaumoo Jattish |
| 117. Dhun Sebuck | 144. Khoorey Naik Sebuck |
| 118. Choonarah and Dhuza Banda | 145. Coomaur Besye Sebuck |
| 119. Dunna Malley | 146. Coomaur Bajayeah Sebuck |
| 120. Beemaun Buroo | 147. Oopoochaur Chamur Sebuck |
| 121. Haundolla Burrow | 148. Choorey Khundah Sebuck |
| 122. Saulgraum Sebuck | 149. Soota Saubully Sebuck |
| 123. Koa Dowreah | 150. Tir Comman Sebuck |
| 124. Dhout Pauckhalleah | 151. Rutno Paudooka Sebuck |
| 125. Ungrowah | 152. Khuddy Sebuck |
| 126. Gover Pauneah | 153. Tool Chamur Sebuck |
| 127. Rabareah | 154. Toolalotoa Sebuck |
| 128. Choonakota Sumutta | 155. Kullah Jhara Sebuck |
| 129. Berry butta Summertta | 156. Perdhaney Sebuck |
| 130. Chaoul Bucha Sebuck | 157. Langka Sebuck |

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|---------------------------|-------------------------------|
| 158. Behara Langka | 185. Chucka upsur Seha |
| 159. Burgunna Langka | 186. Dundoo Chutter Seha |
| 160. Pyke Sebuck | 187. Guddy Seha |
| 161. Naukbinda Sebuck | 188. Tatoo oollar Seha |
| 162. Sekarbinda Sebuck | 189. Bawoots Tumba Sebuck |
| 163. Sole Chitta Sebuck | 190. Pattra Sebuck |
| 164. Chinarah Sebuck | 191. Bhetur Mahoorey Sebuck |
| 165. Rutno bindaney | 192. Gunah Burat Sebuck |
| 166. Tomrah bindaney | 193. Gauch Cutta Sebuck |
| 167. Patah Banda Sebuck | 194. Paunjee Macap |
| 168. Urgur Jogeah | 195. Aik Nucky Sebuck |
| 169. Butto Bautooliah | 196. Bug Sanneul Sebuck |
| 170. Buyruck Sebuck | 197. Tellengey Baudakar |
| 171. Bauruye Bissocurmah | 198. Tumokeah Sebuck |
| 172. Roopkar Sebuck | 199. Maudoo Leah Sebuck |
| 173. Chetrokar Sebuck | 200. Sumkhoo Sebuck |
| 174. Lahar Sebuck | 201. Sumpeordah Nejoog |
| 175. Suhochro Gurrah Ojah | 202. Nettokey Sebuck |
| 176. Kuttah Sebuck | 203. Bhetur Gayaney |
| 177. Huraty Sebuck | 204. Paun Sakha Masaul dhurah |
| 178. Bhakoot Sebuck | 205. Toolah Bhunah |
| 179. Pathooreah | 206. Koondrasah Sebuck |
| 180. Khurka Soah Loah | 207. Jawrah Sebuck |
| 181. Nullah Currah | 208. Dhooley Kutna Sebuck |
| 182. Mooldah Soah Seah | 209. Hautey Mahoot Sebuck |
| 183. Kote Soah Seah | 210. Naugarchee Sebuck |
| 184. Duyee Sebuck | 211. Nuhobut |

212. Enderdumun Khurkha
213. Jyetolah Burmacharrey
214. Gow Rakhwall
215. Moho Setty or Rujuck
216. Ruttoo Bhuye
217. Rut Russee Bhanga
218. Bahar Pawrah

- 1 Dewool Poorohit Sebuck
2. 1st. Purcheeah Sebuck
2nd. -do- -do-
3rd -do- -do-
4th. -do- -do-
3. Sutaishazaree Purcheeah
-do- Naik
-do- Tusildar
4. Deuool Kurn Sebuck
5. Turrow Putnaik Sebuck
6. Bhandar Naik Sebuck
7. Changrah Kurn Sebuck
8. Tundkar Burgun Sebuck
9. Dugrah Burgun Sebuck
10. Aumin Sebuck
11. Ruso Byete Kurn Sebuck
12. Cheahwoo Sebuck
13. Pindeka Sette Sebuck
14. Kotekurn Sebuck

15. Map Syte Burgun Sebuck
16. Behera Sebuck
17. Ruso Kurn Sebuck
18. Dess Kurn Sebuck
19. Nirmalloo Kurn Sebuck
20. Puneah Kurn Sebuck
21. Putnaik Burgun Sebuck
22. Puschim Dwar Burgun Sebuck
23. Sauties Hazarey Byet Kurn Sebuck
24. Bhoage Gomashta Sebuck
25. Purb Jattrra Gomashta Sebuck
26. Khursodah Sebuck
27. Chur Chyte Sebuck
28. 4 Gomashtahs of Purchauhs
29. Dhurza Sit Sebuck
30. Sookey Gomashtah
31. Sakaliah Sebuck

Bahar Dewool Shewuck

1. Putitpaubun Sebuck
2. Cossy Bissonath Sebuck
3. Nirsing Gunness Sebuck
4. Radhabullub Sebuck
5. Luchmey Nursingo Sebuck
6. Bindabunchund Sebuck
7. Hatto Mooktessur Sebuck
8. Merda Narain Sebuck

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|--------------------------------------|---------------------------------------|
| 9. Batta Kristno Sebuck | 36. Susty Devey Sebuck |
| 10. Ugnissur Sebuck | 37. Neelmadub Sebuck |
| 11. Butta Uppreoss Sebuck | 38. Bara Kallayka Sebuck |
| 12. Balmookund Sebuck | 39. Dudy Bamun Sebuck |
| 13. Butta Gunness Sebuck | 40. Maha Luchmey Sebuck |
| 14. Rissessur Sebuck | 41. Soorjodeb Sebuck |
| 15. Oodgar Markundessur Sebuck | 42. Gopaul & Dudy Bamun Sebuck |
| 16. Buttessur Sebuck | 43. Russick Ray Sebuck |
| 17. Butta Mungulla Sebuck | 44. Tandobessur Sebuck |
| 18. Endrauney Sebuck | 45. Hoyagrieve Sebuck |
| 19. Chundenssur Sebuck | 46. Bally Narain Sebuck |
| 20. Ununt Poorsoottum Sebuck | 47. Bully Patalessure Sebuck |
| 21. Khetterpaul Sebuck | 48. Buycoontessur Sebuck |
| 22. Butto Bulram Sebuck | 49. Buycoont Naut Sebuck |
| 23. Butto Hunnomunt Sebuck | 50. Ooturoyney Sebuck |
| 24. Madun Ray Sebuck | 51. Setulah Dewy Sebuck |
| 25. Bheetur Nursingo Sebuck | 52. Belmool Lokenath Sebuck |
| 26. Putty Maha Pattero Gopaul Sebuck | 53. Cossissur Sebuck |
| 27. Khoorey Gunness Sebuck | 54. Issanessur Sebuck |
| 28. Buddry Narainey Sebuck | 55. Burmacharies Narain Sebuck |
| 29. Beemolakhey Sebuck | 56. Chittun Chyton Sebuck |
| 30. Bankaroy Sebuck | 57. Aunund Bardeb Sebuck |
| 31. Mundoney Ghur Mahadeb Sebuck | 58. Saum Ray Sebuck |
| 32. Mohun Ray Sebuck | 59. Dendoyl Sebuck |
| 33. Bhundo Gunness Sebuck | 60. Swaoariy Mundeet narainey Sebuck |
| 34. Kisso Ray Sebuck | 61. Swaoariy Mundeet Rogoonaut Sebuck |
| 35. Surressutty Sebuck | |

- | | |
|--|--|
| 62. Swaoary Mundeet Gopeenaut Sebuck | 88. Hurrychundey Sebucks 2 |
| 63. Tirtheahdeb Sebuck | 89. Cheetro Rogoonaut Sebuck |
| 64. Chytunno Sebuck | 90. Bheerbhudder Sebuck |
| 65. Gopaul Sebuck | 91. Duckinghur Luchmey Sebuck |
| 66. Barra Rogoonaut Sebuck | 92. Behorano Hunnoomunt Sebuck |
| 67. Koonjabehary Sebuck | 93. Cheetro Gunness Sebuck |
| 68. Nissa Nirsing Sebuck | 94. Puncho Mook Gunness Sebuck |
| 69. Nissa Buraho Sebuck | 95. Gokurnessur Sebuck |
| 70. Nissa Treebekurn Sebuck | 96. Yongtessur Sebuck |
| 71. Goroor Sebuck | 97. Joytessur Sebuck |
| 72. Bhoobnessur Sebuck | 98. Cheetro Mungolla Sebuck |
| 73. Brummah Sebuck | 99. Luckmey mundeet Chetro Hanumunt Sebuck |
| 74. Juggomohun Chitur Nursing Sebuck 2 | 100. Bhaunder Deb Sebuck |
| 75. Khumboo Chytun Sebuck | 101. Duckin Dwar Chetro Hanumunt Sebuck |
| 76. Joybejoy Sebuck | 102. Urroon Khumbhun Hunumunt Sebuck |
| 77. Soorjo Poojah Sebuck | 103. Chyton Takoor Sebuck |
| 78. Pakasala Gunness Sebuck | 104. Lokenath Sebuck |
| 79. Kawa Gunness 2 Sebuck | 105. Jumassur Sebuck |
| 80. Kowell Nursingo Sebuck | 106. Markandessur Sebuck |
| 81. Dukhin Durjah Nursing Sebuck | 107. Copaul Mochun Sebuck |
| 82. Chaurey Dwar Hunmunt Sebuck | 108. Nilkuntessur Sebuck |
| 83. Punchoo Mook Hunmunt Sebuck | 109. Bellessur Sebuck |
| 84. Dwadus Mahabeer Sebuck | 110. Bally Nursingnath Sebuck |
| 85. Chucker Narain Sebuck | 111. Seth Madub Muchoo Madub Sebuck |
| 86. Chitro Suttobody Sebuck | |
| 87. Cheetro Mahadeb Sebuck 2 | |

- | | |
|---------------------------------|-----------------------------|
| 112. Seedussur Beddessur Sebuck | 126. Ramchundey Sebuck |
| 113. Kunnonursing Sebuck | 127. Ullaie Pudmah Sebuck |
| 114. Surgodwar Lokenath Sebuck | 128. Jarroomull Sebuck |
| 115. Totah Gopeenauth Sebuck | 129. Chaumoondah Sebuck |
| 116. Banalem Sebuck | 130. Duckin Collyka Sebuck |
| 117. Chaur Gunnoputty Sebuck | 131. Nairainey Sebuck |
| 118. Sooha Gunnoputty Sebuck | 132. Surbo Mungullah Sebuck |
| 119. Oogur Sin Sebuck | 133. Barrahey Sebuck |
| 120. Surgodwar Hunnomunt Sebuck | 134. Basooly Sebuck |
| 121. Allum Chundee Sebuck | 135. Hurchundy Sebuck |
| 122. Putty Deb Sebuck | 136. Rookooney Sebuck |
| 123. Urdhasoney Sebuck | 137. Supto Matree Sebuck |
| 124. Murreechy Sebuck | 138. Ullaie Daney 3 Sebuck |
| 125. Churcheka Sebuck | 139. Choorungo Davey Sebuck |

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List No.14

List of the Expenses of every Department belonging to Jaganath

Eatables	For Bhoge				Rs.	As	R (Rs.)	As (Paise)	P	C (Kada)
	Mds.	S.	C.							
Fine Rice	1,100	-	-	@ 1	2	per maund	1237	8	-	-
Common Rice	800	-	-	@ 0	14	-do-	700	-	-	-
Beereee Gram	600	-	-	@ 1	8	-do-	900	-	-	-
Moog -do-	166	-	-	@ 1	10	-do-	269	12	-	-
Hurrur Dal	--	33	7	@ 1	12	-do-	1	11	1	1
Boot Gram	--	5	-	@ 1	8	-do-	-	3	-	-
Paddy	--	12	8	@			-	3	-	-
Wheat	310	17	4	@ 2	8	-do-	851	1	5	-
Mustard	2	1	4	@ 1	8	-do-	3	-	15	-
Turnmeruck [Turmeric]	1	3	4	@ 10	-	-do-	10	13	-	-
Salt	100	-	-	@ 1	6	-do-	137	8	-	-
Ghee	600	-	-	@ 23	-	-do-	13,800	-	-	-
Jaggrey	1400	-	-	@ 3	8	-do-	4,900	-	-	-
Pepper	3	10	-	@ 40		-do-	130	-	-	-
Assafteda [Asafoetida]	-	15	-	@ 7		Per Seer	105	-	-	-
Seed or Jeerah	2	-	-	@ 25		per maund	50	-	-	-
Cloves	-	1	4	@ 10		Per Seer	12	8	-	-
Nutmeg	-	2	4	@ 34		Per Seer	76	8	-	-

Mds.		S.	C.	Rs.	As	R	As	P	C
						(Rs.)	(Paise)	(Kada)	
Long Pepper	-	-	8	@ 1	Per Seer	-	8	-	-
Dry Ginger	-	-	8	@	12 Per Seer	-	6	-	-
Beetle leaves [Betel]				231	4 16 4	59	11	1	1
Beetle Nut					66 - 5 -	17	-	11	3
Coconut	25,747	-	-	-	1518 4 3 -	391	12	19	-
<i>Mohun Bhoge</i> by									
Joyram Dass Mohunt				20,000		5,161	4	12	3
						28,816	7	6	-
Sweet Smells						At Rupees			
For Bhoge									
Goaggoor or a kind of Gum	-	-	8	@ -	12 Per Seer	-	6	-	-
Sandal	4	17	15	@ 65	- Per maund	289	2	10	-
Musk	-	-	4	@ 15	- Per Sa. weight	343	12	-	-
Camphire [Camphor]	-	2	-	@ 315	- Per Seer	630	-	-	-
Saffron	-	1	4	@ 105	- Per Seer	131	4	-	-
Perfume or Chooah	-	5	1 1/2	@ 8	- Per Seer	200	12	-	-
All spice							3	-	-
At Rupees						1,645	7	10	-

Expences for Ruth or Carriage

		R.	As.	P.	C
		(Rs.)	(Paise)	(Kada)	
Broad cloth	20 Pieces	1703	-	-	-
Indian Silk	26 Pieces	247	-	-	-
Khum Khabo [Kamkhab] cloth	3 Pieces	8	-	-	-
Chintz	3 Pieces	134	14	14	1
Charges for bringing					
Broad cloth from Calcutta		164	4	-	-
Wood, Nails, Paint, & Cooly hire etc. etc.					
for making Ruth		4,021	9	9	-
Tin	5 maunds	275	-	-	-
Working Tin into flowers for the Ruth		219	-	-	-
A ^t Rupees		6,822	4	3	1

	Maunds	Seer	C.	Rs.	As	R.	As.	P.	C
			[Chatak]						
Tincal	-	-	4	@ 1	-	-	1	-	-
Incense	6	26	-	@ 6	-	39	14	8	-
Gum	-	5	8	@ -	10	3	7	-	-
Wax	1	-	-	@ 40	-	40	-	-	-
Aubeer or Red Powder	-	10	-	@ -	10	6	4	-	-
Silk	4	-	-	@ 160	-	640	-	-	-
Cotton	1	-	8	@	12	30	6	-	-
Koosom flower	1	-	-			40	-	-	-
Honey	-	35	6	@	6	13	4	5	-
Oil for Lights	299	11	9 ¹ / ₄		12,236	3,157	9	9	-
Mud					11	2	14	11	3
Firewood					9,144	2,359	15	6	
Handee or Potts [pots] etc.					3,108	802	2	4	1

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Servants Wages	KS	P	C
Googool ghutwary	20	-	-
Putree Buroo	67	8	-
Aaurty Kona	183	12	-
Ukhund Macap	56	4	-
Soodah Swar	45	-	-
Mook Singar,Dutt	120	6	-
Hurrup Naick	11	4	-
Maha Soogundee	82	4	-
Bhandar Macap	45	-	-
Janam Khoonteah	12	8	-
Putah Jogadheea	22	8	-
Goochkar	66	6	-
Chatterhar	22	8	-
Beeman Burroo	965	-	-
Dho Pakhaliah	67	8	-
Rubariah	33	12	-
Gover Pauneah	16	14	-
Chawool Chautye	45	-	-
Khoorey Naik	17	12	-
Choorey Khandah Dhurah	101	4	-
Bheetur Moohory	50	-	-
Beerbhur Shooka Chapreburdar	45	-	-
Teer Ramtah Burdar	67	8	-
Kurtah Moodley	22	8	-
	45	-	-
Jaytolah Burmacharey	22	8	-
Sing Dwar Dwarey	22	8	-
Kote Bhog Jogoneah	204	6	-
Gauch Kuttah Choonarah	22	8	-
Durpun Burdar	22	8	-
Kawa Joganeah	120	-	-

Uchintah Puhundah	45	-	-
Bahar Puhurrah	22	8	-
Naka Pyke	9	14	-
Ghantooah	90	-	-
Kahoriah	112	8	-
Tumkeah	22	8	-
Maudooliah	360	-	-
Sunkdar	56	4	-
Bheetur Gawooney	45	-	-
Tunkeydur Pyke	45	-	-
Mahasetty	21	12	-
Aik Luckey	22	8	-
Inder Dumun Khunka	45	-	-
Kalah Jharah	22	8	-
Swar Maha Swar	140	-	-
Beenakar	100	-	-
Persaud Burroo	183	-	-
Paucheeleh Beesye	57	3	-
Maha Bhuye	148	11	-
Koomar Beesuye	401	4	5
Handee Jogooneah	67	10	15
Gunden Beesuye	57	-	-
Baheer Deb Bhoag Swar	74	5	10
Chundun Jattrah Beesuye	66	-	-
Au and Beesye	405	-	-
Be h Takooranney Beesuye	114	6	-
-do- -do- Joganeah	91	8	-
Me usuye	180	-	-
Bu suye	91	8	-
Os esuye	91	8	-
Ba Beesye	165	13	10
Ba ilrsing Beesuye	205	14	-

Chyton Ghautwary			1,109	5	-
Purb Jattrra Gomashta			235	-	-
Purb Joganeah			202	1	-
Bahur Dewool Jogoneah			122	-	-
Sing Dwar Mashalehee			45	10	-
Murooah Maul Mally			300	-	-
Gaw Rakhawal			22	8	-
Jummar Gomashta			225	-	-
Khurch -do-			200	-	-
Koonjoo Bun Saunt Singar			10	-	-
Surmuhurir			45	-	-
Peskar			11	12	-
Goldsmith			426	5	15
Astronomer			10	-	-
Tylengee Badukur			956	4	-
Ghurrial			200	-	-
Nuhobut Khana			1,160	-	-
Chuprassees			1,007	8	-
Dewool Kurn etc.			4,112	8	-
Dewool Kurn with Mohurrirs			1,500	-	-
Byte Kurn			120	-	-
Chunchyte			160	-	-
Khote Bhoag Gomashta			300	-	-
Sootey Kruckdar			270	-	-
Head Purcheeah			740	-	-
2nd -do-			540	-	-
3rd -do-		515			
-do-		3,875			
Sautyes Hazarey Purcheeah	656	4	5,046	4	-

4th Purcheeah	515	-	-
Sautyes hazarey Naib	650	-	-
Marhatta Mohurrer	1,500	-	-
Persian -do-	1,000	-	-
Ooreah-do-	700	-	-
Kissenchund Mahapater	225	-	-
Chuperbunday for Ballee Nirsingo Takoor	31	8	-
-do- for Hunnoomaun Takoor	31	8	-
-do- for Rusye Ghur	300	-	-
-do- for Sautys Hazarey Cutcherry	205	-	-
Stationary for Sautys Hazarey Cutcherry	100	12	-
Mashallchee for -do-	120	-	-
Vakeel charges by Sewajee Pundit	794	6	-
Bullock hire for bringing cowries from Muffusal	80	10	-
Cooley hire for bringing money from Muffusal	77	8	-
Travelling charges of peons etc. for going to Muffusal	216	2	-
28 Chawry Burdars	950	11	-
Kissen Chund Gosain	5,272	-	-
2 Gardeners for cleaning the garden of Temple	200	-	-
5 Coolies for cleaning -do-	500	-	-
Raja Khurch or Travelling and dwelling charges of			
Dewool Kurns etc. when they come to Cuttac	606	7	12
Cawrees	39,361	15	7
or A ^t . Rupees	10,157	15	-

Expenses for Elephants

By Sewajee Pundit	3,185	4	10		
By Juggunath Bullub	6,832	12	2	10,018	- 12
or A ^t . Rupees				2,585	4 16

Expenses for Horses

By Sewajee Pundit	932	5	10					
By Jagganath Bullub	820	9	-	1,752	14	10		
	or A ^t Rupees			452	5	16	1	

Suddabert or Charity

By Jugunath Bullub				10,000	-	-		
	or A ^t Rupees			2,580	10	6	1	

Nugud Birth

4 Sunnessy & Burmacharies

Cowries 850.6 or A^t 219 7 4

Wearing Apparels

Large *Korah* Cloths for

Purb Jattrā 320 pieces @ 4 - 80 - -

Cloths for ungmarjunah [*angamarjana*]

or cleaning the body of Jugunath

after Snan Jattrā or bathing 121 pieces @ 3 - - 22 11 -

Cloths for the Culus thapun

[Kalash sthapanā] ceremony 69 -do- @ 2 10 - 10 12 10

Oolaur Kurrah cloths for

covering Mahapersaud 487 -do- @ 1 10 - 45 10 10

Moodkurra cloth for ditto

Turup Dhooty cloths 99 -do- @ 4 11 - 27 13 10

for Jugunath

4 -do- @ 13 12 - 55 - -

Do Do 6 -do- @ 4 8 - 27 - -

<i>Turup Dhooty</i> cloths for Jugunath	14	pieces @	2	4	-	31	8	-
Do Do	6	-do- @	12	-	-	4	8	-
<i>Soonteah</i> cloths [for] Markundessur Takoor	1	-do- @	4	10	-	4	8	-
Do Do	10	-do- @	1	10	-	16	4	-
<i>Hinglee Saree</i> cloths for Beemolah Takooraney	3	-do- @	2	8	-	7	8	-
<i>Khudee</i> Cloths for Purb Jattrra	4	-do- @	4	-	-	16	-	-
Guzzee cloths for Purb Jattrra	23	-do- @	4	12	-	109	4	-
Do for Do	42	-do- @				54	-	-
Do for Do	4	-do- @	3	2	-	12	8	-
<i>Punchee Dhooty</i> cloths for Mahadeb Takoor	9	-do- @				17	4	-
<i>Chunree Dhooty</i> cloths for different ceremony's	69	-do- @	1	4		86	4	-
<i>Laugee Pussack</i> or the cloths for the use of Jugunath								
3 suits of Kandooley Beshum cloths								
Khundooah	9							
Saurees	9							
Dhootees	12	@	161	9		per suit	484	11 -
Silks	12	Pieces @	38	12		per piece	465	- -

Busntee Tusur a kind

	of cloth	150	pieces	@	7	13	8	-do-	1175	10	-	
Do	Sawrees	7	-do-	@	9	7	5	-do-	66	2	15	
Khundooah cloths		2	-do-	@	-do-			-do-	18	14	10	
Ghore cloths		4	-do-	@	19	5	7	2	-do-	77	5	10
Dhooty cloths		51	-do-	@					276	5	5½	

Mauneebundeeah [Maniabandi]

Tusur a kind of cloths

Dhooty	4	-do-	@	148	10		-do-	58	2	-
Sawree	1	-do-	@	15	8		-do-	15	8	-
Boudbaut cloths	2	-do-	@	13	5		-do-	27	8	-
Nethfoolah cloths	26	-do-	@	57	3		-do-	446	14	-
Cubur Kauteh	8	-do-	@	3	12		-do-	30	-	-
Runгнаik Patghore	4	-do-	@	57	9		-do-	206	4	-
-do- Patkhundooh	3	-do-	@	20	10		-do-	61	14	-
Sindooah Patsauree	2	-do-	@	20	10		-do-	41	4	-
Sawaee	8	-do-	@	8	8		-do-	68	-	-
Buchkaney Sawree										
ood-khudee	250	-do-	@	1	10		-do-	406	4	-
Shree Mooktotah	6	-do-	@	12	-		-do-	72	-	-
Khasah Than	56	-do-	@	-	-		-	480	1	-
Pachrah Chudur	6	-do-	@	-	-		-	33	1	-
13 cubits Guzzy	795	-do-	@	4	12		-do-	3,776	4	-
12 -do- -do-	15	-do-	@	3	-		-do-	45	-	-

Boyeraney Possauks

4 Suits	40	-do-	-	-	-		-	200	-	-
25 -do-	250	-do-	@	96	14		-do-	2,421	14	-
Dukin mulmul	46	-do-	@	19	6		-do-	891	4	-
Dukin fatah	12	-do-	@	-	-		-	104	14	-
Dukin Otah	27	-do-	@	-	-		-	287	4	10
Dukin Sawree	1	-do-	@	-	-	-	-	13	9	-
Ubiseek Turup	1	-do-	@	-	-	-	-	15	-	-
Jhollah Chauder	32	-do-	@	5	-	-	-do-	160	-	-
Deessy Totah	4	-do-	@	-	-		-do-	20	-	-

Gurah cloths	6	pieces	@ - - -	63	15	-
Chintz bedding to put on the road for Jagurnath to pass over on going into the Ruth	13	-do-	@ - - -	151	2	-
Paunchee cloths for different ceremonies	18	-do-	@ 112 - -do-	31	8	-
Turbans for	16	-do-	@ 3 8 -do-	56	-	-
Cheemeey for	30	-do-	@ 1 4 -do-	37	8	-
Chadah cloth for	37	-do-	@ - - -	106	4	10
-do- small for	1	-do-	@ - - -	2	10	10
Small Kacha for	24	-do-	@ - - -	27	10	-
Soonteah Sawree for	6	-do-	@ - - -	24	9	-
Soonteah Pauchtrah for	241	-do-	@ - - -	391	10	-

Bargalee Possuck for the use of Jagurnnath

7 suits of Soluckbandah

Possauck-a kind of silk cloth	84	- - -	5,425	-	-
Maunbandah Putoney- a kind of silk cloth	84	- - -	1,494	6	-
Dukheen Mulmul	84	- - -	465	-	-
Turup cloth	48	- - -	1,776	-	-

Cowrees	23,121	3	2
or A ^t Rupees	5,966	13	9

Expenses for Several Jattras

Sewuck Burtan or Extra Allowance of the Sewuck	-	15	10
Chitterkur or Painter for -do-	-	12	-
Sumurth for -do-	8	14	10
Chaup Nawoory or Boatman for -do-	49	14	-
Chaup Dooary - a man who watching in the time of Chundun Jattras	7	8	-
For Lokenaths Panah Bhoag	38	4	-
For Maha Luckhees -do- -do-	12	12	-
Bhet Bhoag for Maha Luckhee	43	12	-
Tynaty Peons for Chundun Jattras	22	8	-

Jhoolun Jattrā	524	-	-
Chatoordassy Bhoag of Nirsingnath	100	-	-
Allowance for making Jhumur abeer or a kind of Powder	-	11	-
For umbeeka Poojah a kind of ceremony	-	3	-
For Jooah Cawree a kind of ceremony	-	-	3
Pwal & Cota or straw & Ropes	12	14	5
Extra allowance of Toon Sevar	5	4	-
Extra allowance of Puttree Burroo	4	5	-
-do- of Puthry Burroo	1	10	-
Baujadars or Drummers	109	10	10
Allowance for Picking Rice	2	4	-
Duchena or Rewards for Bramons in the time of ausin Purb	660	7	-
Broto Cutha Ducheena or Reward of a ceremony	-	14	-
Allowance for Extracting water from well	1	14	-
Ducheena Bramons for bringing water for Bathing Jagurnath	1	-	-
Allowance to the Bramons for watching Hoom Ghur or a place of ceremony	1	3	-
Allowance for supplying sundry articles of ungmarjunnah or Bathing	6	9	15
Allowance for watching the Beemolahs Temple in Ausin Purb	11	14	-
-do- for lighting lamps	1	10	-
Ducheena or rewards for Susty Markund Poojah	-	14	-
Hamphaul Bhoge for Cally Takooranny	9	12	-
Poojah of Butmunglah Takooranny	97	8	-
-do- for Ootrawany Takooranny	65	-	-
Hurrychundey Takooranny of Gunganarainpore	33	12	-
Ducheena or Rewards for Surressutty Takooranny Poojah	45	-	-
Singarey for bringing up water from the well in the different ceremony	2	8	-
Mungulahropen or a kind of ceremony	4	12	-
Chucka kata Roopkar for throwing the Dice	4	10	-

For making tatees in the time of Unoosur	6	4	-
Lengaka Pake for waiting in the time of Unoosur	3	6	-
For making Gum for the use of Jagurnnauth	16	10	-
Dyetaputtys for food	27	-	-
Tatty Makaup for -do-	3	12	-
Tatty Khoonteah for -do-	1	14	-
-do- Purreeary for -do-	2	4	-
-do- Fauruck for -do-	3	12	-
Chuckaupsur Sebuck for -do-	1	2	-
Poor Naick for food	3	12	-
Pauney apput for food	-	15	-
Colours for painting the body of Jagurnath after Snan Jattr	124	12	-
Dyetaputtys Ducheena or Rewards	591	12	-
Mahapersaud for Dyetaputty	566	13	-
Allowance for Ruth Bahuks or Coachman	155	10	-
For repairing mundub of chundun Tullah/ a House	72	-	-
Chokeydar at the time of Unoosur	30	-	-
Soodha Swar or sebuck of the Temple	4	8	-
Joganeeah a kind of supplier of several things	29	2	-
Repairing sona Kooah/ a well/	-	6	-
Bramon Bhojun	30	3	-
Allowance for supplying water for Bathing	2	3	2
Swas Coolies who repair any Broken thing belonging to the Temple	294	11	15
For cleaning Goondeecha Mundub	38	12	-
Bhoag for Janny Jattr	424	8	10
For Bathing & Repairing several brass potts etc. & lighting lamps in the Janny Jattr	1,468	8	5
Expenses for Hutty Bess or changing shape of Jagurnath in the Snan Jattr	193	12	-
For carrying Mahapersaud in several Jattras	557	15	12
	6,539	49	1
	or		
Rupees	At	1,687	9
			-

Hoondwan Khurch or Pitty charges

Sadah Khye	a kind of food	137	7	10
Khye Chatoo	-do-	12	15	10
Khye Ooley	-do-	15	2	10
Barley Chattoo	-do-	-	13	10
Dus Surseah	-do-	-	7	10
Kristno Teel or lint seed	-do-	5	7	10
Parah Sundess a kind of sweetmeats		19	2	-
Butter		368	-	-
Ooley Dahee or Tyre		501	19	-
Korah a kind of sweetmeat		2	8	-
Duhee Korah a kind of food		226	2	-
Milk & tire		6	17	2
Duhee Pulya a kind of food		23	12	-
Punchamerts/ or Bathing articles		4	9	15
Cream		1 557	49	2
Do		41	13	15
Paroory a kind of food		65	2	-
Chana Gram for food		920	14	-
Ooley -do-		308	-	-
Milk		1,042	4	5
Chanah Bura a kind of sweetmeat		8	10	-
Rus Khye for food		668	9	-
-Do- Burrah for -do-		13	2	-
Khye Mooah for -do-		20	1	10
Lunis		61	15	5
Ooao- a fruit for food		-	13	12
Green		33	7	10
Herbs		978	2	5
Ginger		337	11	2
Ripe Plantain		509	9	16
Mango		-	2	5
Ripe -do-		3	4	10
Ripe Jacks		28	10	-
Ripe apples		23	12	-
Amchoor or Dry Mangoes		14	12	-
Imlee Tamarind		125	8	11
Sugur Cane		-	7	-

Cucumber	-	12	-
Cocanutt	12	-	-
Plaintain Leaves	18	7	18
Jaw Faund an article for a ceremony	9	4	5
Flower Mokoot or a kind of Flower dress	-	6	-
Bausooke Taunah -do- -do-	-	1	10
Arrows for Jattras	5	10	-
Cawrey Chaukey an article of a ceremony	3	-	-
Wooden Sukutta -do- -do-	5	-	-
Wooden Dice -do- -do-	10	-	-
Hingoolah Kauney -do- -do-	15	-	-
Ivory Dice -do- -do-	4	8	-
Silk Thread for a Ceremony	-	2	-
Keap putter Donah a kind of pot made by leaves	-	7	10
Jaggo Pubettro	1	3	10
Thread	-	10	-
Thread Doorey	-	3	-
Oorung a kind of cooking instrument	3	3	-
Kids for Beemolah Takooranny's poojah	32	8	-
Fish for -do- -do-	10	2	-
Punch Gondey an article for a ceremony	-	15	-
Sand for Hoom an -do- for -do-	-	15	-
Sumeed -do- -do-	5	9	15
Coosah a Kind of Grass	-	9	-
Tombah Chaety an article of a ceremony	12	15	-
Copper for -do-	12	-	-
Cansah for -do-	12	12	-
Mats for -do-	-	12	-
Seel & Sorah for the use of cook-room	-	8	-
A wooden Dhinkey for pounding grains etc.	-	8	-
Gold for Ducheena or Reward	296	-	-
Large Cocanut Rope for awnings	34	8	-
Seekah an article of ceremony	-	-	10
Rope to draw up water from wells	15	-	-
Fini do for different uses	9	1	-
Kemp twine	7	8	-
Pauletah for lamps	30	-	-

Chunder Deep a kind of firework	181	-	-
Rockets -do- -do-	1	-	-
-do- -do- -do-	25	-	-
Habeeleebaun -do- -do-	228	11	10
Bamboo Baskets -do-	91	6	10
Pakheah a kind of Chatta	24	11	5
Koolah a kind of Basket	1	1	10
Changraney -do-	-	1	-
Berwoney or Punkha	-	4	-
Dhoochoney a kind of Basket	1	-	10
Cocpah or a kind of Earthen pot	6	3	-
Bambooes for several uses	1,281	5	-
-do- Daulah or a kind of Basket	10	10	5
Autful or 8 kind of Fruit	-	12	-
Do -do-	-	4	-
Flowers for Bows & arrows	-	3	-
Tubha amlah an article for a ceremoney	2	12	10
Wreaths of Quince Leaves	1	4	-
Toopoory cost a kind of food	-	2	10
Straw & Bamboos	3	1	-
For making Basoduck & Koosoduck a kind of water	-	2	-
For Sand & Cows Dung	-	9	-
For Ghussey or Dry Cows Dung	-	3	-
Punch Sussoe or five kind of grain for Jattras	-	15	-
Churah a kind of food	4	9	-
For Rosnye Khurch or expenses for light			
Bamboos Hooleis etc.	1,196	11	-
Puncho burye a kind of food	1	-	-
Cocanut	-	9	-
Thone- a kind of food	-	8	-
Small umbrella	1	10	-
Ducheena or rewards to 42 Bramons	2,044	14	-
Cowrees	13,523	13	1
or			
At Rupees	3,490	5	3

Abstracts

For Bhoag	28,816	7	6	-
For Sweetsmells	1,645	7	10	-
Expences for Ruth or Carriage	6,822	4	3	1
Sundries	7,136	1	4	-
Servants Wages	10,157	15		-
Expences for Elephants	2,585	4	16	-
Expences for Horses	452	5	16	1
Suddaburt or Charity	2,580	10	6	1
Nugud birt	219	7	4	-
Wearing apparels	5,966	13	9	-
Expences for several Jattras	1,687	9	-	-
Hoondwan Khurch or Putty charges	3,490	-	5	3
At Rupees	71,560	6	-	-

xxx

List No. 15

List of articles in the store room of Jagunnath

Choolkurrah an ornament for the head			2
Mawoor Chundricka	-do-	-do-	3
Tree saukha	-do-	-do-	2
Chool Puttree	-do-	-do-	6
Uporajeetah	-do-	-do-	4
Mawoor Pukha	-do-	-do-	4
Mokoot	-do-	-do-	3
Chunder Soorje	-do-	-do-	6
Barah Fool	-do-	-do-	18
Keah Putter	-do-	-do-	34
Kurna Chul an ornament for the Ear			4
Koondul	-do-	-do-	4
Aurkanyan	-do-	-do-	4
Ullakah -do- for forehead			3
Rahoorakha	-do-	-do-	3
Chetah	-do-	-do-	1
Shree Bhooza or Golden hands			4
Nulee Bhoag golden cover of hands			4
Golden Chucker or wheel for hands			1
Hal Moosul an ornament for hands			2
Doreah Cumurputta for the waist			3
Turks an ornament for the Ear			2
Nukassy an ornament for the Nose			3
Kumar Jhaumpah an ornament for the waist			12
Padpuddo Golden Legs			4
Ornaments made out in Gold and Tigers claws			3
Puddo Mallah Golden wreaths			12
Sewootey Mallah	-do-		3

Koorjatuck Mallah Golden wreaths	7
Ugust Mallah or -do-	2
Kalee Cadumb Mallah -do-	1
Large Kunt Mallah -do-	6
Peturree Kunt Mallah -do-	1
Small Kunt Mallah -do- with corals	5
Hurrytuky mallah gold necklaces	5
-do- -do- with corals	2
Solid mutter mallah gold necklaces	2
-do- -do- with a Ramnamy	1
Mergo mallah with corals	1
Kunt mallah of -do-	1
Corral Necklaces with Gold countey	1
Toolsey Kunt a kind of wreaths made of Gold and Corral	1
Pudducks ornaments for the Breast	10
Dhook Dhookey small -do-	11
Oopacharuck pudducks -do- for certain ceremonies	3
Panch Surreah Dunsurreah Panchee or Bracelets	4
Bracelet with Corral	1
Bauzoobund an arm ornament	1
Rings	5
Joymungul aurty lamps	3
Kupoor aurty lamps for burning camphor	3
Gold Thauls or large Dishes	4
Gold Handled Chowrees	5
-do- Maur Chul	1
Gold Handled Broom	1
Chunder Soorjo or Gold stars for Punkha	2
Dandee & Cantee for Pankah	1
Gold canes	4
Tongue scrapers	3
Tabeez arm ornament	2

Raukhee chaukahs or Gold wheel for ceremony	12
Rutno Padookah or Sandal for the feet	2
Champah Fool or Gold flowers for head	16
1 Gold cantee of several sorts	72
Golden Jhampah or Tassel for waist	1
-do- Chuckey putter	2
-do- Nauk Faneah a kind of Ring for Nose	6
Broken Gold ornaments S.W ^l . 4.5	1
Gold Flowers of ugust mallah	6
-do- of Paunputtree ulloka	2
-do- of Caleecadumb mallah	1
Strings of flowers of Puddo & Sewooty in Gold	11
Ring	1
Coral 2 chutacks	1

Washed Gold

Stick	1
Handles for Chowrees	3
Chunder Soorja or stars for Punkha	16
Chunders for -do-	2
Handle for Chattah	1
Paudookah or sandals pair	1
Tuhonaul & Mohonaul for Seymetars	2
A plated silver Kurrunphool on a Jewel for the Ear	1
Pudchakrah Jewels for the neck	10
Muckuracrato Koondul -do- for the Ear	4
Seer Punch a kind of -do- for Head	4
Kurrunphool -do- -do- for the Ear	11
Teekahs -do- -do- for Forehead	7
Gold Necklaces with pearls	6
Nuborutno & Jahangee a kind of Bracelets	7
Necklaces with Diamond & Pearls	3

Dhook Dhookey a kind of Jewel	8
Jhompah or Tassel	2
-do- -do-	2
Jhoomkah a kind of Jewel for Ear	3
Nausah ubrum -do- for nose	2
Ghoonsuj inlaid with Rubees & precious stone	1
Small Nutts or jewells for the nose	5
Solocheetah a kind of -do- for Forehead	3
Kulgee a kind of -do- for Head	2
Rubies and Emeralds etc. very small	1,103

Jewels with false stone

Pudducks jewels for the Neck	6
Seerpunch -do- for Head	3
Bauzoobund arm Jewels	4½
Bawlah Jewel for Hands	2
Kurnphool -do- for Ear	2
Teetah & Cheetah -do- for Forehead	2
Jalone Kantey Nulucks -do- for nose	5
Dhook dhookey -do- for neck	14
Pyree -do- for the feet	1
Balour & Kanch etc. of false stones	7
Battah or Beetle pot pair	1
Daubeers or Basons	3
Panglah Bauty or Bowls	3
Ghurrahs or Large water potts	3
-do- small -do-	3
Ooreah Jharees kind of water potts	3
Thauls or large Dishes	5
Rakabees or small -do-	39
Lotahs or water potts	3
Aubgghurrahs -do-	17

Khoorah Batties or Bowls	31
Handles of Panka	3
A Silver stick for wheel	1
Small cases of Hands & Legs	4
A silver sung	1
A chucker or wheel	1
Culus with chucker of wheel	1
Silver Pigions [Pigeons]	2
Tuhanaub and Mohonul of Palanqueen	2
Silver flowers for Chattah	2
Sooplaul with surpose a kind of water pot	1
Kalus for Palanqueen	8
-do- for Aumbarry of Elephant	9
Lamps	4
Urghas a kind of water pot for pooja	9
Candlesticks	4
A silver sung	1
Paundaun or Beetle pot	1
Cott feet	4
Handle of Pankha	1
Coopahs or oil pots	2
Handle for Mushal	1
Pilsooj or Lamp sticks	3
Chooahdauns or a kind of cups	2
Handles for Chattah	2
Handles for Durpun or Kansa looking glass	3
Lamps of 21 Aanches	3
Cotts covered with silver	3
Handle & Chunder Soorjo or stars of a Chattah	1
-do- -do- -do-	1
Handle & Chunder Soorjo or stars of a punka	1
Silver chains for the waist of Jugernath	6

Chaina Chattahs with silver string on the top	2
Handles of Burcha or spears	5
-do- of flags	5
Handles of Mowoorchul	2
Silver Thrones	6
Handles of Chowrees with hair	29
-do- -do- without -do-	3
-do- of Punkha	2
Broken Handles of Chowrees	6
Culees of 3 Flowers	2
Handles of Pankha	2
Silver tringes of Chattahs	3
Paundaun or Beetle pot with 10 Jigurs	1
Pillars covered with silver	2
Dhook Dhookey a kind of ornament	1
Rings	53
Silver Mokoots	15
Paunputtree Chuttree a kind of Chattah with	
Silver Fringe	5
Silver Benah a kind of instrument	1
-do- Kharooah a kind of ornament	5
Pistols inlaid with silver	2
-do- small Kuttooa	1
Silver Pen	1
Tuhonul of Sabre	1
Culus of Dhuzah	1
Broken Bungsy or an ornament for hand	1
Baujoobund or a kind of ornament	1
Silver feet for Gold Dishes weight 2-5 -as	1
Hooks for Jhama	2
Broken cubes of a cot	3
Silver Kuntees	13

Small Chattah	1
Puddo Mallah or necklace	1
Sikoolees	14
Saddles and Bridles for Horses	4
Puturrees	4
Chiplea a kind of fringe for Chattah	2
Kanchoo	3
Broken pieces of silver Sicca weight 28.13 as	1
Chains for Jhoolan Jattrah	4
Aurty Lamps	2
Dhoop Daun a kind of -do-	1
Treepody's or stands for sunks	2
Pilsooj or lamp sticks	7
Jharees a kind of water pot	3
Aabghurrees a kind of -do-	2
Tookney a kind of -do-	2
Samsye a kind of -do-	1
Large Ghurrah a kind of -do-	1
Ooreeah Jhawrees a kind of -do-	3
Lamps	8
-do- of 21 Branches	3
Pickadaney or spitting pot	1
Daubeer or Basan	1
Battah or Beetle pot pair	1
Rekabey's or Dishes	9
Bautees or Bowls	3
Small Chawkies	2
Chowghurrah a kind of Beetle pot	1
Handles of old Durpon or Mirror	3
Dosakhah or Link pot	1
Haundy or pot	1

Surah or lid a kind of pot	1
Candle sticks	2
Lamp	1
Small cot	1
Deep Dawn or lamp stick	1
Scales pairs	2
Daubeers or Basons	3
Thaul or large Dish	1
Battahs or Beetle pots	3
-do- -do- pairs	1
-do- -do- piece	1
Tripody's or stands for sunk	3
Lamps	15
Dhoop Dawn a kind of -do-	3
Ooreah Culsey's or water pots	3
Coopeys or oil pots	3
Handles of Link	8
Hautah	1
Handles of Chowrees	2
Stick	1
Rings mixed with different metals	3
Rekabees or Dishes	2
Small -do-	1
Ghuntahs or Bells	3
-do- -do-	3
Durpons or Mirrors	3
Broken Jharee or water pot	1
Broken Ghuntahs or Bells	5
Aubghurrahs a kind of water pots	3
Thauls or large Dish	1
Beauty or Bowls	1

Surah or lid a kind of pot	1
Kurtauls a kind of instrument	10
Jhaunge a kind of -do-	22
Lotah or water pot	1
Chumboo	1
Tookney -do-	1
Ghurrahs -do-	105
Cubes	1
-do- for Chatta	2
Toolsey Jhaurah a kind of water pot for ceremony	1
Pudds Flowers of copper	2
Camp Basket	1
Bow	1
Pieces of Silver large Dishes	9
Handle for Chowree	1
Naurauj a kind of copper sticks	6

Jewels etc. of Mudun Gopauljee

Kanfools - a kind of jewel of Ear	10
Koonduls - a kind of -do-	2
Puddo mallah or necklaces	1
Sewooty mallahs or -do-	3
Puddoo Mallah or -do-	4
Chaup Sree Mallah or -do-	1
Paun Puttree -do-	1
Mallahs or Necklaces of different sorts	43
Bauzoobund - a kind of jewel for arm	6
Pudducks - a kind of -do- for neck	5
Pawoojib - a kind of -do- for leg	4
Nupoor - a kind of -do- for -do-	2
Ghoonjoor - a kind of -do- for -do-	2

Kungkun - a kind of	-do-	for hand	2
Khawroo - a kind of	-do-	-do-	2
Ulokha - a kind of jewel for forehead			2
Nukaussye - a kind of jewel for nose			10
Nuth a kind of	-do-	for -do-	2
Rings			5
Khawroo a kind of	-do-	for hand	2
Jattah or Beney for the Hair			1
Nurucha - a kind of ornament			4
Mokoots - a kind of	-do-	for head	2
Moorooley or Flute			1
Swords			2
Kautary			1
Bow			1
Arrows			2
Jhompahs or Tassels			8
Choorah - a kind of ornament for head			1

Sundries

Paunkahs of different kinds	42
Sunks etc.	20
Ivory	7
Sandal wood	54
Swords	23
A Flat stone	1
Seel and Lorah	2
Iron Hatah and Bawooley	2
-do- Dow	1
-do- Deepdawns or Lamp sticks	2
Broken Iron pieces weight 5 seer	7

Takoors:-

Golden Idols	7
Silver -do-	11
Stone -do-	1
Duckheenabert Sunk Ramabheeseeko Mohur or a kind of Gold Mohur and Sing jateah Tungkah a kind of Rupee	1

In Cash :-

In Gold Mohurs	128
In Silver Rupees	12,971
Copper pice	106
Old Gold Coin	24
Several Sorts of Topues a kind of cloth for the head pieces	283
Ghugra a kind of Petticoat	241
Cloths for the Breast	126
Eklies	20
Jammahs of several kinds	187
Fotype	64½
Lahangahs or Pettecoats	32
Ooraney	24
Ekpattahs	11
Jurry Toss ausoary	7
Putookahs	63
Surpateh	6
Goodur	1
Moososur	4
Kumkhaub	4
auttoss	2
Broad cloth	13½
Ruzies	1

Turbans		16
Fotahs		18
Chewooley Buchkanas		15
Chewooly Fotahs		2
Chewooly Khundooah		6
Putney Khandooah		5
Chewooley Sawries		11
Putney Sawries		2
Chewooly		1
Pat Phatahs		3
Turups		7
Dopattah Chaudurs		5
Thread Dhooties		1
Gazzies		14
Khaudah		1
Thread Sawries		11
Tusur Dhooty small		1
Khumkhaub Chaundoahs		3
Chintz		2
Remnants		3
Remnants of Turbands	pieces	11
Remnants of Tusur		7
Remnants of Chawooly		7
-do- of Broad cloth		2
-do- of Thread cloth		2
-do- of Guzzy		5
-do- of Caburdole		7
-do- of Thread Bandonah		3
-do- of Coosmy		7
-do- of Cusudah Bootah		1
-do- of Sauloorung		2
-do- of Lucky beelassy		1

Remnants of Mulmul	6
-do- of Keemkhaub	1
-do- of Aulloss	1
-do- of Chintz	1
-do- of Namabullee	2
Chintz handkerchief	1
Beeman Purdhas	6
-do- for covering Chuttry	2
Broad cloth package	1
Jurrey Ooreah Camurputtahs	2
Red Keemkhaubs Musroo and Khanpose	3
Cancholy	2
Batooah of Khumkhaub	1
Red and White Purdahs	5
Mucholundy Red	1
Keemkhaub Gaul Tukeahs or Pillows	6
Purdah for covering shields	1
Khaurooah Bag	1
Chaundoahs of Broad cloth for hanging[on] the top of the Temple from Shreemundir to Juggernath	1
Dumroo Ausun	1
Silk Pytah	87
Core Bundles	7
Beeman Silk Fringe -do-	2
Several sorts of silks seer	1
Silk Seekahs for Bonbhoojee [Banabhoji] Jattr	4
Jurry Ghoonshee	4
Tape of Broad Cloth	4

1,333

List No.16

Account of the distribution of cloths given to the Idol by Government or by Pilgrims.

Names of individuals who receive the sacred cloths of temple:-

<u>Sunnessy Brumchary's</u>	<u>Silk cloths</u>	<u>Thread cloths</u>	<u>Broad cloths</u>
<i>Modoosoodun Tirth in 12 Jattras -</i>	12	-	-
In Beas Poojah	1	-	-
 <i>Sunkranund Tirth -</i>			
@ ½ piece of cloth in each capital Jattras	6	-	-
In Beas Poojah	1	-	-
In Senan Jattras	-	1	-
 <i>Sucheedanaund Tirth -</i>			
In 12 Jattras @ ½ piece of cloth in each Jattras	6	-	-
In Beas Poojah	½	-	-
 <i>Seeb Tirth-</i>			
In 12 Jattras @ ½ piece of cloth in each Jattras	6	-	-
In Beas Poojah	½	-	-
-do- for Dhudhee Bomon Takoor-			
In Beas Poojah	-	2	-
In Oorun Jattras	1	-	-
 <i>Ramperkas Brumchary-</i>			
In 12 Jattras	7½	-	-
In Beas Poojah	1	-	-
Sonah Brumchary-			

In 12 Jattras	12	-	-
In Beas Poojah	1	-	-
<i>Kisshen Chund Gosain</i>	1	-	-
Mohunt Bungsey Uddeekary	1	-	-
Mut Radakaunt	1	-	-
Gopaul Uddeekary	-	-	-
In Kisshen Junnum and Radha Junum Jattras	1	-	-
<i>Mut Siddah Bukool</i>	$\frac{1}{2}$	-	-
Mut ust grasey Uchoot Kissen Tirth	1	-	-
<i>Mut Ramjee</i>	1	-	-
Koonjoo Mut	$\frac{1}{2}$	-	-
Seesoo Mut	$\frac{1}{2}$	-	-
Mut Nagah Gosain	$\frac{1}{2}$	-	-
Mut Radabullub Doss	$\frac{1}{2}$	-	-
Mut Newool Doss for Bulram Takoor	1	-	-
Nunduey Mut	1	-	-
Seeddh Mut	1	-	-
Mohunt Jutteerajee Doss	1	-	-
Hunomunt Nagah	1	-	-
In the Mut of Mohunt Sreeramndoss			
Toolsey Doss	1	-	-
Beesno Gopaul Udbhoot	1	-	-
Sing Dwar Nagah	1	-	-
Nagah Chhyton Doss	-	1	-
Kanoo Doss	1	-	-
Bassoo Doss Busno	1	-	-
Ramdass Busno	1	-	-
Gundhurp Mut Kurroonakur Doss	1	-	-

Busno & Mut Dharies

Mut Gungamatah	1	-	-
Mut Gopee doss	1	-	-
Mut Seetul Gosain	1	-	-
Awooleah Mut	1	-	-
Huldhur Doss Busno	$\frac{1}{2}$	-	-

Bramons

Jugunath Rajegooroo -

In Poosea Ubeeseek	-	1	-
In Assin Purb Jattra	1	-	-

Lokenath Roygooroo -

In Assin Purb Jattra	1	-	-
In Rut Jattra			3yards

Sing Paharaj -

Jugurnauth Ruth In Asin Purb Jattra	$2\frac{3}{4}$	2	-
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*Khunt Ruth Poojarey or the man
who makes the worship to*

Surressuty Takooranny	$1\frac{1}{2}$	$\frac{1}{4}$	-
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Naroor Ruth Poojary of

Butmunglah Takooranny 1 piece & 1 hand

Poojarey of Ootranney Takooranny 3 hands
1 piece & 1 hand
 $3\frac{1}{2}$ hands

Kinkur Raygooroo

1 peice &
 $3\frac{1}{2}$ hands - -

Pendeykee ruth Poojarey of

Duckin Kally Takooranny 1 peice &
2 cubits - -

Dewool Poorhita Shewuck of the Temple

Jugurnath Mahapatter	-	1	-
In Peebeeter Udhebass	1	-	-
In Ruth Unkool	-	1	-
In Poosoe Ubeseek	-	1	-
In Ungkoorarpun	3	-	-
In Assin Purb Jatras	2	-	-
In Unnoosur a ceremoney	-	1	-
In ruth Jattrra	6	-	-
Bhugowan Missree	1 & 2 hands	1	-
Lokenath Banputty	1 & 4 -do-	1	-
Unnoosur Jattrra	-	1	-
Muddoosoodun Paharauj	1 & 4-do-	2	-
Pooran Pandah Bissen ruth	1 & 2 -do-	2	1 yard
Madab Kharangah	2	2	-
Treelochun Paharauj	1	-	-
Pindekey Missree	-	1	-
Pindeka Rajegooroo	4	4 cubits	-
Khutty Kharangah	2	-	-
Hurry Ruth	6	-	-
Bessee Kharangah	2	-	-
Shukur Burro Pandah	2	-	-
Banoor Pautjoosey	2	-	-
Narain Kurr	2	-	-
Nelkunt Banputty	2 hs	1	-
Nauth Pautjoosey	2 -do-	-	-
Daundpaun Missree	2 -do-	-	-
Jugurnath Mahapatter	1 -do-	-	-

Mooktey Mundub Bramons

3 yards

Jumessur Doss	1.2½ hands	-	1½ -do-
Bamdeb Nund	1.1 -do-	-	-
Jumessur Kharangah	2 -do-	-	-
Dhunoorjay Poorhit	2 -do-	-	-
Juggurnath Paherjee	1.2½ -do-	-	3 yards
Kissub ruth	2 -do-	-	-
Mookoond Kharangah	2 -do-	-	-
Benauck Doss	2 -do-	-	-
Lokenaut Oopadhia's	2 -do-	-	-
Ustmull	-	1	-
Gopee Kharangah	2 -do-	-	-
Baubun Raygooroo	2 -do-	-	-
Mittornjoy Missree	4 -do-	-	-
Ram Doss	-	1	-
Son of Sreeputty Missree	2 -do-	-	-

Purcheeahs*Moorar Pundit Head Purcheeah:-*

In Muckur Jattrra	1	-	-
" Goondeecha Jattrra	1	-	-
" Ruth Jattrra	-	3	3 yards

2nd Purcheeah Jugurnath RajeGooroo:-

In Mucker Jattrra	1	-	-
" Goondeecha Jattrra	1	-	-
" Ruth Jattrra	-	1	3 yards

3rd Purcheeah Sewajee Pundit:-

In Muckur Jattrra	1	-	-
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" Goondeecha Jattr	1	-	-
" Ruth Jattr	-	1	3 yards
<i>4th Purcheeah:-</i>			
In Muckur Jattr	1	-	-
" Goondeecha Jattr	1	-	-
" Ruth Jattr	-	1	3 yards
Dewan	3	-	-
Kurns or Writers of the Temple:-			
Dewool Kurn & Turrow Putnaiks:-			
In Oorun Jattr	-	32	-
In Mukur Jattr	-	32	-
In Busunt Punchamy Hurreetaleka			
& Assin Purb that is a ceremony	3	-	2 yards
In Ruth Jattr	8	16	6 -do-
Ameens			
In ruth Jattr	-	4	-
Dewoolkurn & Turrow Putnaik:-			
In Bahoora Goondeecha Jattr	-	2	-
Neermallo Kurn or a Writer who keeps the accounts of the sacred foods of the Temple-			
In Oorun Jattr	-	1	-
In unnors do & ruth Jattr	-	2	-
Kote Bhoag Gomustah	1	2	-
Purb Jattr Gumustah	1.5 hands	4	-
Churchyte a Sewuck of the temple	1	5	-
Kote Kurn etc. writer of the temple	-	2	-
Byte Kurn	-	2	-

Kurns or Writers of the temple-

4 Gomashtahs of Purcheeahs	-	4	-
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Do Chawoo & Kote Kurn writers of the temple:-

In ruth Jattrra	-	9	-
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Sewucks or servants of the temple

Moodeerut

In Pauruspureeburttan	-	1	-
In Bamun Junm- a ceremony	-	2	-
In Koomar Purb do	-	2	-
In Dushurrah do	-	2	-
In Tool Sungkrantey do	-	2	-
In Ootawun Jattrra	-	½	-
In Pertum uotomey	-	2	-
In Oarun Jattrra	-	½	-
In Gorooobar Ubseck	-	2	-
In Nubank Jattrra	-	1	-
In Muckur Jattrra	-	1	-
In Poosa Ubeseck Jattrra	-	2	-
In Busunt Punchamey do	-	2	-
In Bheeswa Eckadusy	-	2	-
In Chanchur	-	2	-
In Ugney Ootchub	-	1	-
In Dolah Jattrra	-	2	-
In Huldeypaney Jattrra	-	1	-
In Ram Junum Jattrra	-	2	-
In Dunah Chorey Jattrra	-	½	-
In Dumnuck Jattrra	-	½	-
In Mess Sungkrantey	-	2	-
In Chundun Jattrra	-	1	-
In Neelardey Muhodoy	-	2	-
In Nursing Junum Jattrra	-	2	-

In Bheebah Jattrā	-	2	-
In Chumpuck Jattrā	-	2	-
In Senan Jattrā	-	2	-
In Oobha Neturoochub Jattrā	-	1	-
In Sree Goondycha a ceremony	-	1	-
In Bahoorah Goondeycha	-	1	-
In Syan Jattrā	-	1	-
In Kwrūn Jattrā	-	1	-
In Gumah Purb Jattrā	-	2	-
In Ghoolun Jattrā	-	½	-
In hurry Junum Jattrā	-	2	-
In Ender Govind Bundapanah a ceremony	-	1	-
In Unoosur Jattrā	-	1	-
In Beejoy toorey	-	1	-
In Pertum Ustomey Mungul auropun	-	2	-
In Newchaley	-	32	-

Poojah Pundah

In Ruth unookool	-	3	-
In Ruth Duckin Moorty	-	6	-
In Neturchoob Jattrā	-	3	-
In Unoosur Jattrā	-	1½	-
In aunund Poudah	-	1	-
Beebah Sumaapun	-	1	-
Reesey Punchamy	-	½	-
Luckey Broto Jattrā	-	½	-
Rookeneey Putreka	-	1	-
Lekha ustomey Panjee soonah	-	1	-
Pertuma Ustomey	-	2	-

Pausoopauluck

Netroochub Chuka Dhowa	-	1	-
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Goondycha Ghur Chuka Dhowah	-	½	-
Kally Katur	-	1	-
Perlaumba bess	-	1	-
Neeladreekur	-	2	-
Ghou Nasey	1	-	-
Neeladree Bejoy Chaka Dhawaa	-	½	-
Urto Pusoopauluck	-	1	-

Putty Mahapatter

Janny Jattrra Bundapunnah etc.	-	14	-
Senan Jattrra	-	3	-
Unoosur Jattrra	-	4	-
Pertuma Ustoomey	-	2	-
Beejoy toorey	-	1	-
Burus Purrey	1	-	-

Dytah Puroosam Doss-

Ghore Nagey & Paugputty	2	-	-
Unoosur Jattrra	-	36	-
Ruth Jattrra Broad cloth	-	3 yards	-

Dytah Neesud Doss-

Unoosur Jattrra etc.	1	1	-
Burrasingar Doss & Dytah Aurto Doss			
Unsoour Jattrra etc.	1	11	-

Dytah Nund Sye-

Unoosur Jattrra etc	-	1	-
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Dytah Reedy Doss-

Unoosur Jattrra etc.	1	1	-
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Dytah Reesye Sye-

Unoosur Jattrā etc	-	2	-
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Dytah Nund Doss-

Unoosur Jattrā	-	1	-
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Baubun Doss Dytah-

Unoosur Jattrā etc.	-	1	-
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Dytah Fuckeer Sye-

Unoosur Jattrā etc.	-	1	-
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Dytah Putty Neejug-

Senan Jattrā unoosur Jattrā, Sree Goondycha

Jattrā and Bahorah Jattrā etc	-	162	-
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Newchaley Jattrā	-	18	-
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Beejoy toorey	-	1	-
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Dess Perdhan Kotebunddoo Mahapatter-

Ausin Purb Jattrā	2 hands	-	-
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Unoosur Jattrā	-	2.2 hands	-
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Tulchoo Mahapatter-

Dana Udeebass	-	1	-
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Unoosur Jattrā	-	1	-
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Saw ustutur Doorbabandah	-	1	-
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Burus Purrey	-	1	-
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Beejoy toorey	-	1	-
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Bheeturchoo Mahapatter-

Poosabeseck Jattrā	-	1	-
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Dunah Choorey -do-	-	1	-
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Nund Oochab -do-	-	1	-
Bheesuck Rajah a ceremony	-	1	-
Beerbur Banah -do-	-	1	-
Unoosur Jattrra	-	1	-
Ruth Jattrra	-	-	3 yards
Beejoy toorey	-	1	-
Reek Sonderry	-	1	-

Chuteesah Neejug Naik

Burrus purrey	2	-	-
Unoosur Jattrra Poosabeseck Jattrra etc.	-	10	-
Beejoy toorey	-	1	-
Ruth Jattrra	-	-	3 yards

Khoonteah

Rookooney hurun & Unoosur Jattras etc.	1	5½	-
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Duckin Ghore Mahajun-

Roheney Jussodah	-	1	-
Udeetey Kussub	-	1	-
Dussorut Kowsooleah	-	1	-
Koorto Kowsook	-	1	-
Ussokastamey	-	1	-
Kissen Junum	-	1	-
Reek Soonderry	-	5	-
Unoosur Jattrra	-	2	-

Mook Singar Dutt-

Kissen Dutt-			
Senan Jattrra Sree Goondeycha Jattrra & Unoosur Jattrra etc.	-	16	-

Bissen Dutt-

Burnuck Lagey	-	1	-
Sunk Chanah	-	1	-
Parrah Khole	1½	-	-
Uchtro	-	1	-

Kartick Dutt-

Senan Jattr Unoosur Jattr and			
Sree Goondeycha Jattr etc.	1	2	-
Madub Dutt	-	2	-

Puttree Burroo-

Danah Choorey	-	1	-
Sree Goondeecha Jattr	-	½	-

Changrah Macap-

Unoosur Jattr	1	1	-
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Bhander Mecap-

In Ubseck Dund chutro	-	1	-
Unoosur Jattr	-	2	-
Cheetah Lagey	-	1	-
Rahoo Reekha	-	1	-
Ubheeseck Netrochub & Newchaney	-	2	-
Neetrochub	-	½	-
Sree Goondeycha Senah Lagey	-	½	-
Neeladry Beejoy	-	½	-
Senan Jattr Sree Goondoocha Jattr			
& Neeladree Beejoy unjanah etc.	-	21	-
Gooroobar Ubeeseck	½	4	-

Gurrah Burroo

Unoosur Jattrra	-	½	-
Poosabeseck	-	2	-
Neelardree Mohodye	-	2	-
Senan Jattrra	-	2	-

Swar Burroo

Senan Jattrra	-	2	-
Mucker Jattrra	-	2	-
Dolah Jattrra etc.	-	2	-

Chuckapsur Sebuck*Gopi Macap-*

Unoosur Jattrra	-	2	-
Roopah Khaut Mocha Sebuck	-	3	-

Ukhund Macap-

In Unoosur Jattrra	-	1	-
Roopa Khamba Mocha-	-	1½	-

Moodrah

In Dolah Jattrra Busunt Punchamey &

Jaug Chunder tokye	1.2 hands	-	-
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Hurru Naik-

Buruspurrey	-	½	-
Berreah Monohee	1	-	-

Swar Maha Swar

Buruspurrey	-	9	-
Mucker Jattrra and Golah Bhauth Bandah	-	1	-
Hurry Junnum Jattrra	-	1	-

Ram Junnum Jattr	-	1	-
Bamun Junnum Jattr	-	1	-
<i>Hurry Bund Maha Swar-</i>			
Burrespurrey	1	-	-
Ausin Purb	2 hands	-	-
<i>Thauley Swar-</i>			
Burrespurrey	1	-	-
Khote Bhoag Swar	7½ hands	4	-
<i>Puntey Burroo</i>	-	2½	-
<i>Chamoo Dewooreah-</i>			
In Dollah Jattr & Senan Jattr	-	1	-
<i>Austan Purreeahrey</i>	-	2	-
<i>Soodoo Swar</i>	-	3	-
<i>Dhunram Santra-</i>			
Ruth Jattrah etc.	1	5	-
Moha Bhuye			
Muckur Jattr	1½	2	-
Purb Jattr auput-			
Muckur Jattr & Ruth Jattr	3 hands	1	-
Pooran Pundah			
	2 -do-	1	-
Persaud Burroo	1	-	-
Bauhoot Puttah Sewuck	-	3	-
Tumbra	-	1	-

Chundun Ghurah Ghutwarey-

Chunden Jattr	-	1	-
Senan Jattr	-	1	-
Bheetur Surbango	-	1	-
Busunt Punchamey	-	1.2 hands	-
Chachoorey etc.	-	3½ & 2 -do-	-
Rookooney Sewuck	1	1.4 hands	-
Gurroor Sewuck	-	1	-
Purb Jattr Besuye	1.4 hands	-	-
Gopaul Bullub Beesuye	1	1	-

Gowrang Purharery-

Ruth Jattr	-	-	3 yard
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Khote Bhoag Beesuye

Kissen Chand Gosain	1	-	-
Udheekarey	1	-	-
Durbarey	1	-	-
Beemolah Beesuye	2	1	-
Barry Nursing Beesuye	1	-	-
Monohey taut Beesuye	1	-	-
Chy Bhoag Beesuye	2	5	-

Khoomar Beesuye

Mucker Jattr & ausin Purb etc.	1½	23	-
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Kote Bhoag Jugneah-

Nubango Jattr & Muckur Jattr etc.	½	7.3 hands	-
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Purb Jattr Jugeneah-

Nubango Jattr & Mucker Jattr etc.	4 cubits	4.3 cubits	-
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Teer Bindah Sewuck	-	1	-
Teer Bindah Rawooth	1	-	-
<i>Perdhaney Sewuck-</i>	-	2	-
Beharah Lengka			
Dood Melan Nund Oochub & Koomar			
Purb etc.	-	4	-
Saut Pauleah Lengka	-	8	-
Chukooleah Lengka-			
Chunden Jattrah	1	-	-
Koomar Purb etc.	-	2	-
Pykes	-	18	-
Nooga Dhowa or Washerman of			
the Temple	-	3	-
Paneah Puttoo	-	4	-
Tankeeah Chooan	3	-	-
Turrey Sewuck	2	1	-
Khurcka-	-	2	-
Maha Sutti-	-	2	-
Butt Kaworah	-	1	-
Mahawots of the Elephants	-	7	-
Taurucks	-	1	-
Ruth Pureecha	2	2	-
Naib -do-	2	-	-
Sowas -do-	2	-	-
Gomashtah of -do-	-	2	-
Kattah Sewuck	-	1	-
Byte Kurn	-	4 & 2 hands	-
Kote Kurn	-	3	-
Hazerey Kurn	-	2	-
Gomashta of Turnabees	-	3	-

Dewans Mohurer	-	3	-
Burrye Bissokurmah	3	56	-
3 Head Iron Smiths	-	30	-
3 Head Painters	-	26	-
Painters	-	7	-
3 Head Sawyers	-	20	-
3 Head Sculptors	-	21	-
Turners of the Ruth	-	2	-
Persons who cover parts of the Ruth with Sealing wax	-	2	-
Basoo Mahaty who takes care of the Ruth	-	5½	-
A Chokedar who watch's the ruth at night	-	4	-
Rope Maker for ruth	-	2	-
Ruth Store House Keeper	-	4	-
Bawoorey or Coolies who works on the Ruth	-	12	-
Kundra another Chokeedar who watch's the Ruth	-	4	-
<i>Udeekary Goormock Doss -</i>			
In Dunah Choorey Jattrra	1	17	-
Boatmen in Chunden Jattrra	1	-	-
Ghunnah Burrah Sewuck	-	3	-
Persons assisting at the wheel	½	1	-
Paut Doorey Udeekary who brings the silk rope for Ruth	-	2	-
Chintz maker for Ruth	1	1	-
Gourbahar Shye Nauk or watchmen of a ward in Poorsuttom	-	5	-
Hurchundee Shye -do- -do-	1	4	-
Balley Shye -do- -do- 2 & 4 hands		6	-
Koondey Bet Shye -do- -do-	1	2	-

Matty mundub Shye -a ward in Poorsuttom	1	½	-
Dole Mundub Shye -do- -do- 2½ & 3 -do-		4	-
Kallyka Shye -do- -do- ½		2	-
Markund Shye -do- -do- 1		2	-
Bassury Shye -do- -do- -		1	-
Ramkissen Doss Nagah -		1	-
Chitta Dhawa Sewuck 3		-	-
Beerbuya Perdhan Sewuck -		3	-
Khandite of Banpore -		8½	-
-do- of Duspullah -		5½	-
Ruth Pautoney or Boatman who brings Timbers for Ruth 1		3	-
Man who drives the Hakery for bringing timbers for ruth 1		-	-
Rajender Ray Mahashye 2		16	-
The Supt. of the Embankment for Perg. Rahang 2½		4	-
Dunah Mally or Gardenor 1		1	-
Kangulpore nybund Purcheeah or the Supt. of the Embankment of Kungalpore 1½		4	-
Kullah Battiah Purcheeah or head man of the Coolies who drives the Ruth 1		1	-
Ruth Sauroty or Coachman 2		3	-
Peons of the Temple 2		2	-

xxx

List No. 17

Establishments at the Ghauts and the Names of the Ghauts.

Goojur Nirsingpoor-

1 Darogah	20
1 Persian Mohurrer	20
1 Jemadar	5
4 Peons	16
Stationery	5
	66

Goojur Joobrah-

1 Darogah	50
4 Persian Mohurrurs	40
1 Jemadar	8
20 Peons	80
Stationery	5
	183

Goojur Goondeecha Ghur-

1 Darogah	15
1 Persian Mohurrer	10
1 Jamadar	5
4 Peons	16
1 Podar	7
Stationery	4
	57

Goojur Mungla Ghaut-

1 Darogah	15
1 Mohurrer	10
1 Jemadar	5
4 Peons	16
1 Podar	7
Stationery	4
	57

Goojur Lokenath Ghaut-

1 Darogah	30
3 Persian Mohurrurs	30
1 Jamadar	8
10 Peons	40
Stationery	5
	113

Goojur Autaro Nullah-

1 Darogah	100
4 Mohurrurs	40
1 Jamadar	10
20 Peons	80
1 Podar	7
Stationery	4
	241

Sudder Cutcherry-

1 Sheristadar	25
7 Mohurrurs	84
1 Jemadar	6
9 Peons	36
1 Duffery	5
2 Podars	16
Stationery	15
	187

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List No.18

List of Duties proposed now to be received from Pilgrims

	For Palanqueens		For Pilgrims		Fees for Jagunauth		Fees for Tolah Gopeenauth		Fees for Neelgree Jagunauth		Total	
	R	A	R	A	R	A	R	A	R	A	R	A
	1		2		3		4		5		6	
From Bengal-												
Pilgrims who come in Palanqueens	20	00	5	00	0	15	0	1	0	1	26	1
-do- Doolies	10	00	5	00	0	15	0	1	0	1	16	1
-do- on Horseback except for the lame & infirm who come on Tatoos	8	00	5	00	0	15	0	1	0	1	14	1
-do- on Hacries etc.	5	00	5	00	0	15	0	1	0	1	11	1
-do- on Foot	-	-	5	00	0	15	0	1	0	1	6	1
-do- residing between Jellasure and the Mahanuddy	-	-	0	8	0	15	0	1	0	1	1	9
From the Southward:-												
Sing Bhunje	-	-	2	8	0	15	0	1	0	1	3	9
Goojratty	-	-	5	00	0	15	0	1	0	1	6	1
Augurwall	-	-	4	00	0	15	0	1	0	1	5	1
Gowrah Koomty	-	-	4	00	0	15	0	1	0	1	5	1

	R	A	R	A	R	A	R	A	R	A	R	A
	1	2	3	4	5	6						

Kindoo Jhureah
Bandoah
Bowdeah
Puscheemah

4 1

Marhatta Naugpore:-

Gurha Mundalah
Chutisgur
Samulpoooree
Ruthpoooree
Soonpore
Kumnah
Telingah
Sree Busnub
Kulahar,dee Buster
Roypore
Joypore
Roygur
Goonpoor
Turlah
Paurlah
Tickeel

5 1

Bangey burdars &
Gurreywan of the
above places

3 1

Bangey burdars &
Gurreywan
of Goojratty

3 1

	R	A	R	A	R	A	R	A	R	A
	1	2	3	4	5	6				
Koormah										
Dosseerey	-	2 00	0 15	0 1	0 1	3 1				
Soonarey										
Mauch Kheeah Koomety										
Kaup										
Bangey burdars of Turlah	-	2 00	0 15	0 1	0 1	3 1				
Name of a Place										
From Southward:-										
Bangey burdars from Boud	-	2 00	0 15	0 1	0 1	3 1				
Name of a place										
Bangey burdars of Kaup	-	1 8	0 15	0 1	0 1	2 9				
Name of a place										
Bangey burdars of Koormah	-	1 8	0 15	0 1	0 1	2 9				
Name of a place										
Bangey burdars of Jourlah	-	1 8	0 15	0 1	0 1	2 9				
Name of a place										
Munjoosah										
Muntree Deheeh										
Echapore	-	2 00	0 15	0 1	0 1	3 1				
Jurlah										
Soorungey										
Muhoorey										
Beejoynagur										
Sorerah										
Khumundey										
Shergur										
Burzur										

GLOSSARY

Abwab	- A kind of entry [gate/door] tax.
Adheecary [Adhikari]	- One who holds a superior office or authority.
Akund Mehecap [Akhand Mekap]	- In charge of lighting the Ratna Dipa of the deities from the morning till the bed time
Amli year	- [Less than the Christian era by 592 years; for example 1210 <i>amli</i> year is 1210+592 =1802 AD].
Assahs [Asa]	- A stick of mace, usually coated with a thin plate of silver and carried by a person as mark of rank; a staff.
A ^t .	- Arcot Rupees @107 ¹ / ₂ per Calcutta sicca rupee.
Aughore Punttee [Aghorapanthi]	- Sakta followers not held in high esteem in society.
Autkea [atika]	- Amount of cash given or promised by a pilgrim visiting Puri for the purpose of offering a certain quantity of boiled rice etc.to the deity everyday.
Bagdee [Bagri]	- Low caste Hindus, robbers by profession.
Bahar Dewul Shewuck [Bahara Deula Sevak]	- A temple functionary in charge of the services which are performed outside the inner sanctuary of the temple.
Bangee Burdar [Banghy Burdar]	- Man with shoulder yoke to carry loads.
Bawrees [Bauries]	- a low caste.
Beereebuha [Biribuha]	- The services of carrying the 'Biri' [Phaselous mungo] paste for preparation of cakes for offering to Lord Jagannath.
Beharah Lengka [Behera Lenka]	- In charge of summoning Sevakas.
Bess [Vesa]	- Particular dress-attire of the deities.

Bheetur Choo [Bhitarachhu]	- Temple functionary in charge of supervising the daily rites and rituals of the deities and also of opening the doors and seals and who ensures purity of the offerings.
Bheetur Gouneah [Bhitara Gayeni]	- Who sing devotional songs in the temple prior to application of sandal paste.
Bheetur Sebucks	- Servitors of Gods inside the main Temple.
Bhoog/Bhoge/Bhoog [Bhoga]	- Sacred food offerings.
Bhogemundup [Bhogamandapa]	- Hall of offerings.
Bhog Syetah Swar Burroo	
[Bhog Suar Badu]	- Who orderly lays out the offerings.
Biman Burro [Biman Badu]	- Those who carry the <i>Bimans</i> etc.(decorated & curvilinear palanqueens) with <i>bije pratima</i> or proxy divinities.
Bishy [Bisha]	- A unit of land measurement.
Bitul-Mool [Be-tan-mal]	- Unclaimed property.
Bital-Mool [Bait-ul-mal]	- Treasury.
Brumcharee [Brahmachari]	- A celibate recluse.
Bunder Mehkap [Bhandar Mekap]	- Temple functionary in charge of the store-house of articles including jewellery for the daily use of the deities.
Bur Dewul Purcha	
[Bada Deula Parichha]	- High priest incharge of the Temple.
Burma [Brahma]	- The Progenitor
Burmacharies [Brahmacharies]	- Celibate spiritual recluses.
Burrasingar [Badasinghara]	- Gorgeously luxuriant dress, mainly with flowers.
Busno, Beesno	- Vaisnav.
Bwer Tree	- The sacred Banyan tree within the temple premises known as Kalpabata/Akshayabata.

Camaulipore Nybond	Kamalpur Naibandha
Chakibula	Temple servant who grinds various types of grains for preparation of offerings to the Deity
Chawool [Chaul or Chawal]	Rice
Chamara [Chamara]	Cobblers
Chamoo Khoonteah [Chhamu Khuntia]	A kind of servitor who exhorts ' <i>Mamma</i> ' & watches the Deities
Chandan Ghatwary Purvi Jatra [Parbajatra] Bishoi	- A kind of servitor who prepares sandal paste <i>anjana</i> etc daily and on festive occasions
Chattah [Chhata]	- Parasol, Canopy, Umbrella
Chauki	- Police station/Customs station
Cheeta Lagi	- Adorning the deities with gold ornaments
Chintz	- Colours printed on white cloth
Chooly [Chuli]	- Fire-place
Choonra [Chunara]	- Who serve Garuda
Chowrees/Chawarees/Chawree [Chowry]	- The bushy tail of the Tibetan Yak set in a costly decorated handle and used as an insignia of special rights fly-whisk
Chundal [Chandal]	- a low caste
Chundun Laggy/Chundun Lakree [Chandanalagi]	- Anointing or besmearing the deities with sandalwood paste
Chungra Menkap/Changrah Mecap [Changada Mekap]	- Custodian of the deities clothes
Chuppers [Chhapara]	- Thatched roofing
Chupun Bhoge [Chhapanbhog]	- 56 varieties of dishes offered to the God.

Chureedar	- Full-sleeved dress.
Chutees Neejog [Chattis Niyoga]	- 36 categories of servitors employed for the deities in the temple.
Chutees Neejog Naik [Shutees Neejoog Naik]	- Temple functionary in charge of executing all orders of the temple authorities and supervising proper performance of the prescribed duties of Sevakas. He ranks next to the Superintendent of the Temple.
Chyton Ghutwary Purb Jattr	- Same as Chandan Ghutwary.
Daroga [Daroga]	- Police official.
Dawk [Dak]	- Post, Post office or establishment for the conveyance of letters and of travellers.
Dewul Poorohit [Deula Purohit]	- Who performs Rath Anukula, Abhiseka etc.
Dewl Kurn/Curn [Deula Karan]	- A Temple functionary in charge of the accounts of treasury/wardrobe; also assigns duties to others & distributes <i>parbani Khei</i> .
Dhujjan, Dhujja [Dhwaja]	- Flag, the quantity and value of cloth presented for the purpose of being displayed on the wheel atop the Temple.
Dhurrum [Dharma]	- Swearing in the name of God.
Doolies [Doli]	- A swing-cot.
Duchana/Dutcheena [Dakshina]	- Token donation in lieu of religious services rendered.
Dundee Sunnaissees [Dandi Sanyasis]	- A kind of Sanyasis distinguished by carrying a small <i>danda</i> or wand.
Dytah [Daita]	- Kinsmen and exclusive custodians of the Idols during the period from <i>Anavasara</i> till the end of the Car festival. They also discharge a special duty during the Navakalevara.

Faruck	- Watchmen of the ward-robe.
Faruk or Chokedar [Chowkidar]	- A watchman; Police or customs peon.
Faundee [Phandi]	- Outpost/inferior <i>ghat</i> /subordinate station.
Gamastah [Gumasta]	- An authorised agent to collect cess.
Ganda	- One unit of native currency system, equivalent in reckoning to four cowries or the twentieth part of one anna.
Ghoom suj/Ghoonserg	- A kind of nasal ornament.
Ghoozur [Guzar]	- A ferry; a ferry-station or boat; a place of transit or toll.
Gopaul Bullub [Gopal Vallabha]	- Breakfast refreshments of the Deities. Also known as Balabhoga.
Gosyn [Gosain]	- Goswamy or a venerable religious man.
Goureaah [Gudia]	- A class of confectioners.
Gram or Cullie [Khali]	- A kind of grain.
Gurjaut	- Garjat.
Gujood Dharun Bess [Gaja Uddharana Vesha]	- Attire of saving the elephant from the crocodile.
Gurrah Burroo [Garabadu]	- Suppliers of water for Puja and rituals.
Gurreywan [Guzar-ban]	- An officer appointed to take toll both on the high roads and the ferries.
Handee/ Hundee	- Earthen pots.
Hullolkores [Halal Khor]	- People of the lowest caste, i.e., sweepers etc.
Jagernath, Jugunath, Jugunnath, Jaganath	- Jagannath
Jahangee [Jahangir]	- Bracelet.
Jattra	- Festival.
Jhama [Jhampa]	- A floral ornament.

Jharreah	- Water pot.
Jumma [Jama]	- Total amount of rent/revenue payable by a cultivator/zamindar, including all cesses and land tax/receipt.
Jy Beejy [Jaya-Vijaya]	- The name of the massive doors to the inner Temple.
Jyte [Jyestha]	- Eldest/ Second solar month of Hindu calendar.
Kanfutta Jaogees [Yogi]	- The yogis of Gorakhnath are usually called Kanfuttas for having their ears bored and rings inserted in them at the time of their initiation.
Keap Putter Dona [Kiya Patara Dana]	- A pot woven out of a type of wild leaves.
Khawun/Kawen [Kahan]	- A measure of value equal to 16 <i>Panas</i> of Kauri shells or 1280 Kauri Shells.
Khee, Khetee [Khei]	- Recipients of sacred food in lieu of their services; an allowance of <i>mahaprasad</i> .
Khoonteahs [Khuntia]	- A variety of servitors, attendant upon the deities pronouncing the 'Manima' address.
Khunja	- Land or property assigned as a deduction from the revenue payment for specific services/ fixed assignments.
Khyraut [Khairat] land	- Land given as charitable endowment.
Koel/Kowel [Koili]	- Koili Baikuntha, a place inside the outer compound of the temple.
Koomar Purb.	- Kumar Parva, a festival observed on the Kumar Purnami.
Koorah [Kora]	- A sweetmeat prepared with coconut.
Kote boda	- A kind of <i>abwab</i> or entry tax.
Kote Bhoge [Kothabhoga]	- The prescribed quantity of offerings made to a deity out of one's own fund as opposed to offerings made at the expense of Pilgrims.

Kote Bhog Swar [Kotha Bhog Suar]	- The cooks of the Deity or Raja; a type of temple servant who cooks the main offering of the deity.
Khumkhabo cloth [Kamkhab]	- An embroidered coloured silken cloth.
Kuneechuckree	- Pounded cullie.
Kurmune Patters [Karmani Patra or probably Karmangi Patra] code of	- Bundle of palm leaves or Panji dealing with the conduct of Sevaks.
Kurrows [Kathau]	- Wooden foot-wear.
Kusbees [Kasbi]	- A prostitute.
Lakeraj lands [Lakhiraj lands]	- Rent-free lands.
Lall Jattree	- Rich pilgrims.
Lekha austomey	- Lekha Astami.
Mahapersaud [Mahaprasad]	- Sacred foods which are offered to the deities.
Mahaswar/Maha Swar [Mahasuara]	- Cook of the deity or King/ He carries the first 'chheka' for offering.
Mangal Arati	- 21 ghee lamps shown to the deities to wake up to the chanting of ' <i>manima</i> ' [O Lord !]
Maurpooly [Madhaphuli] Purcha	- In charge of inspecting the cooked food meant for the deities.
Mochulka [Muchalika]	- Written obligation or agreement.
Mofussil	- Countryside, rural area.
Moho Snan [Mahasnan]	- Consecrated bathing etc of the deities.
Moktmundap [now known as Muktimandap]	- The roofed and open platform to the south of the main temple where Brahmins of Sasan villages and Sannyasins from Sankaracharya math sit and arbitrate on all religious matters of the Hindus.

Moodeerut [Mudrahasta/Mudirath]	- He officiates for the Raja in <i>chherapanhara</i> and in other functions in the absence of the latter.
Muddian Dhoop [Maddhyanha Dhup]	- Midday food offerings to the deities.
Murdung [Mridanga]	- an earthen two-faced musical instrument.
Mussol [Masal]	- burning torch.
Mutdharies [Mahant or Mathdharies]	- Head of a religious Trust/Endowment/Monastery.
Myoor Chittree [Mayur Chandrika]	- Text dealing with all bad omens and remedial measures thereof.
Nakara or drum	- a kettle drum.
Nausah ubrum	- a type of nasal ornament.
Neejog Naik	- See Chhatisanijog Naik.
Nitto shewa [Nitya Seva]	- daily ritual /worship.
Noogadhooah [Luga-dhua]	- Temple survivor who washes Jagannath's linen.
Nuzur [Nazar]	- Presents.
Oorang	- An article for cooking.
Ooreeah	- Oriya.
Opput [Apat]	- Milkman.
Palliah Macap [Palia Mekap]	- Temple functionary who keeps the dress and ornaments of the deities in turn.
Pan [Pana]	- A sum of 80 <i>Kauri</i> shells equal to 20 <i>gandas</i> ; 16 <i>panas</i> make a <i>Kahana</i> .
Pancheelah Beeshye [Pacheli Suar]	- a kind of servitor.
Patana/Putana	- village.
Pautdoreeas [Patadoria]	- A temple functionary.
Peeralee [Pir Ali]	- followers of Pir.
Persad/Persaud [Prasad]	- Sacred foods or sweet-meats which are offered to the deities.
Peturree	- a kind of necklace.

Pindika	- Presents made before the God.
Pistol	- Pipe for smoking <i>ganja</i> .
Pithana	- a kind of boiled rice for Jagannath.
Pohroo [Pahuda]	- Period of rest for the deities.
Poorshootum bullub uppokos	- Purusottam ballav Abakash.
Pottees [Pothis]	- Palm-leaf manuscripts.
Punchkrossee [Panchakrosi] five coss	- one coss is equivalent to about 2 miles; Panchakrosi is a resident within a radius of 10 miles/16 km. of the Temple; the area is supposed to be very sacred.
Punkha [Pankha]	- hand-fans of cloth or 'chamara'.
Punti Booroo [Panti Badu]	- A class of functionaries who carry cooked food from the temple -kitchen to the place of offering to the deities.
Punty	- food offerings for <i>Bhoga</i> .
Purb [Parva]	- specific festival.
Purbajaltra opput [Parba Jattrra Apot]	- a milkman.
Purcha [Parichha]	- High priest of Jagannath Temple at one time managing the Temple affairs.
Purrearees, Purreaurees Neejoog [Padhiari Nijog]	- A catagory of servitors who guard the deities, call for <i>bhoga</i> and look after the pilgrims.
Purriarees, Purriaree, Purriarys, Purreawrys, Purriary's [Pratihari/Padhiary]	- A class of temple functionaries who guard the deities, call for <i>bhog</i> and look after the safety of the Pilgrims and usher them to the sanctum sanctorum.
Pussary [Pasari, Pansari]	- A vendor of drugs, herbs, spices and groceries.

Puttee [Pati or Daitapati]	- Temple functionaries who work with Daitas but who have got other special functions, as Brahmin Sevakas.
Puttree Buroo	- Who supplies articles of daily rituals.
Pyeta [Paitalagi]	- Pavitaropana, an event marked with offering of sacred threads to the deities.
Pyke [Paik]	- A class of temple attendants.
Quince leaves	- Bela patra/Agle marmelos leaves.
Rahadary [Rahdari]	- Transit duty; toll.
Rawo Rekhalagi [Rahu Rekha Lagi]	- Putting a type of gold ornament on the head of the deities.
Ross Pyke [Rosha Paika]	- Attendant near the temple kitchen.
Rusoom [rusoom]	- customary fee/ A proprietary due.
Sarposh	- cover for <i>soophaul</i> /waterpot.
Sasun [Sasan]	- Exclusive villages for high class Brahmins set up by the Kings.
Sathooa	- Pilgrim agents.
Sauboot [Sabut]	- Guardians of the five <i>tirthas</i> who also undertake obsequies (<i>Sraddha-tarpana</i>) of pilgrims.
Saurawghat	- Rest-shed.
Seropah [Sar-o-Pa]	- A head-dress of honour.
Sewooley [Sevati]	- Name of a flower.
Shewuck, Sebuck [Sevak]	- Servitor.
Shundiah [Sandhya]	- Evening.
Shyun [Shayana]	- Sleep, retiring to bed.
Singharees	- In charge of decorating the deities with dress, flowers and ornaments in the temple.

Snan (Senan) munch [Snan Mandap/Vedi]	- altar for the annual bathing ceremony of the deities.
Sonaessee/Sunnesy [Sanyasi]	- A spiritual recluse.
Soophaul/Soophul	- a kind of water-pot.
Suckal Dhup [Sakala Dhupa]	- The worship and offerings of <i>bhog</i> to the deities in the morning.
Suddabert [Sadabarta] Lands	- Charity lands.
Surbang chandun [Sarbang Chandana (Iagi)]	- Anointing or besmearing the deities with sandalwood paste.
Swar or Suar [Soopakar in Sanskrit]	- Cooks engaged in the temple kitchen.
Swar Booroo/Swar Burroo [Swar Badu]	- A temple functionary assigned the duties of cleaning and washing the sanctum sanctorum (<i>pokharia</i>) of the temple, and supplies bed and seat for the deities.
Sye Naick	- Head of a Sahi or sub-locality.
Takhoors, Takoor [Thakurs]	- enshrined deities.
Tamasha	- Farce/comic display.
Tamassuk/Tammasuk	- A bond, a note of hand, a written acknowledgement or engagement.
Tarapitah [Teraphita]	- Withdrawal of barricade.
Thone	- a kind of fruit.
Tincal [Tingkal]	- crude borax.
Toghuk Khana	- Store-room.
Toopoorey cost	- a kind of fruit.
Tree Sukha	- A type of ornament.

Tullachoo [Talichhu]	- Temple functionary incharge of sealing the temple door at night and checking the purity of the ingredients of the temple kitchen.
Turk [Taraki]	- Two gold ornaments dangling from and adorning the fore-head of Devi Subhadra.
Turrow karana [Tadhau Karana] Patnaik	- keeps accounts of the <i>Bhandar</i> and puts seals in functions and puts dates about all rituals.
Ukhy [Akshayabata]	- The Holy Banyan Tree.
Upokoss [Abakasha]	- Dressing -up of the deities in the temple during the period of their rest.
Undh Prestaub [Ungaroeah]	- Removes the ashes from the cook-room and throws them away.
Zh, Zila	- District.

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